

Christian Science Teacher and Healer.

P. P. BRYANT.

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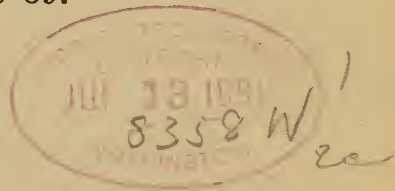
UNITED STATES OF AMERICA.



Christian * * *
* * * Science
Teacher and Healer

✓
BY D. D. BRYANT

*"If this counsel or this work be of men
it will come to nought;
"But if it be of God ye cannot overthrow
it, lest haply ye be found even to fight
against God."—ACTS v. 38-39.*

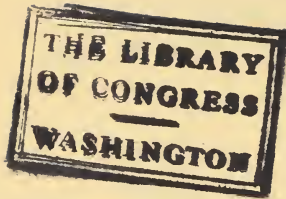


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Preface.

In bringing before the people the following lectures, the author would say that their coming forth was wholly fortuitous. They are the outgrowth of rather extended notes, prepared for the purpose of teaching a private class, composed of a few who were interested in this work, about which so much has been spoken and written in disparagement, most unjustly, unfairly and intolerantly.

We have designed these lectures and instructions in healing to be a ready help to all who have gone through a course of lectures and need some course of study, to keep up with the principles and practice of this science, and thus go on to still higher learning and more expanded understanding. We have endeavored to make all the principles of this science, as plain as language could present them ; so that the common people might study and gain insight into these momentous truths, that they so much need to lift them out of a state of dependence, and in a manner into a state of freedom and independence, save of Him, "Who maketh his sun to rise upon the evil and

upon the good ; and sendeth rain upon the just and upon the unjust ; and withholdeth no good thing from them, that walk uprightly." We offer these lessons in an especial manner to those, who wish to enter the work, and ministry of the word. We have in the course of these fifteen lectures endeavored to touch nearly all the important questions, and vital truths involved in this occult science, of real practical value.

Of course we could give only a passing notice, as many of these would require volumes, to do them complete justice. These will however open to the neophyte, the door of entrance into the labyrinth of mystic knowledge and spiritual growth.

The masses of the people are the main object aimed at, to reach with these lessons of divine truth, to relieve them of the heavy burdens and turmoils of life, under which they live and suffer, and set them free in the truth. The honest and earnest study of the doctrines and principles herein presented, will not only lift off from the mind fear, which is the chief torment of existence, but will give life a new meaning, and inspire with a higher conception and with higher motives, which will characterize a higher life ; the student will gain some insight into the great questions, of "Who am I ? Whence came I ? Whither go I ?" To the family, and especially the mother, these lessons are invaluable in the rearing of children, who take into their receptive minds, more

from this source than all others in their earliest years, when their infantile minds are opening to drink in the thought influences thus imparted ; if these are errors the child is the victim, with no possibility of escape, but if they are truth the whole life and tenor of mind of the child would be ordered on a higher and grander scale. The victim of intemperate habits could, by taking in these truths, and using these treatments, develop the latent spiritual forces within himself, sufficiently to gain the mastery over the illusions of a morbid appetite ; for "With God all things are possible." The truth is when the spiritual powers are brought out and assert their God-given heritage of dominion, all the base and sensuous desires and appetites readily succumb, by yielding submission, and relinquishing their grasp. In fact, by the earnest and persistent study and practice of these truths, all the questions of this life, can be met, and all the harmful conditions, that seem inextricably interwoven with it, turned aside and overcome. We think the era of independence of thought has already set in ; and many who have thought but little, are thinking much now. The more thinking the less bondage, to other peoples' minds, as expressed in creeds and theological dogmas. There can be but little doubt, in the minds of those who are endued with that kind of perception, which belongs to the class of spiritual things, that a heavenly visitation of no little magnitude is at hand, and whose harbingers

have already made their appearance. While the great body of christendom, are heedless in regard to any interruption that may transpire, as an interference, with the long settled belief, that all the light there is to give, has been given, and the book of inspiration is the sole guide and teacher, and nothing higher is required or needed. They vaguely recognize spiritual influence, as occasional visitations, in limited measure, in seasons of revival work. They believe in limitation in spiritual growth and power, and thereby deny to themselves the holy functions of the divine spirit, which the great teacher stated to be as follows: "He the spirit of truth, when He is come shall bring those blessed teachings of our Lord to remembrance." "He shall take the things of God and show them to you." "He will lead you into all truth and show you things to come." And the promise was that he should "Abide with you forever." Which must in like manner imply, that all his operations, as there set forth, together with all the power that should be given from above, to those who are true believers, should in like manner abide forever; as such a promise would be of little advantage, without the attendant benefits.

Thus we are compelled to infer, that whatever office He exercised for them, He under like conditions will exercise now for us.

There was never at any time, any intimation, that

these functions of the divine spirit were to cease their benificent operations. The above promise voluntarily given, and never at any time revoked, must have been intended to remain as the infallible guide and illuminator of all who were willing to be led by the spirit of God; and "So become the sons of God." It is doubtless a great truth that if we limit his operations, His work will be, for those doing so, limited to that extent; and if excluded altogether, they will be empty of all spiritual power: but if on the other hand we open wide the door, He will come in unto us, and be all in all, in the fulfillment of His heavenly mission of meting out in complete fulfillment, such of the diverse spiritual gifts, set forth in 1 Cor., XII, as we are most receptive of, and accordingly as we are adapted to the special work. All these spiritual gifts were pledged to the church, and were not limited to any age or generation. We have divided our work into three parts. The first six lectures are on the statement of the general principles, which underlie this science, we call Christian, or the interior knowledge of the Christ; these constitute Part 1. The next six lectures, Part II, constitute mainly instruction on the methods of healing. And the last three are, Part III, an address, in the form of an appeal, to the whole human family. The first setting out reasons why all men are brethren; the second, how the spiritual power given to the church was lost; and third its incipient

recovery in this age, and the glorious transformation to be effected by the unity of the race.

Hoping these lectures will receive a careful study and investigation, by all under whose observation they may fall; with earnest wishes for the good of all, we send this volume forth to the world, with the one object of blessing mankind.

D. D. BRYANT.

March, 1891.

Neosho, Mo.

LECTURE I.

SOURCE OF BEING; ONE GOD.

IN THE preparation of a regular course of lessons on any subject it is always customary to lay down, as a foundation, certain basic principles on which to rear something of a superstructure to correspond with the fundamental doctrines therein enunciated. This is true in relation to any ordinary scientific theme, but when applied to any occult subject the necessity becomes much more apparent.

It is said by a distinguished moral philosopher (Paley) that mankind act more from habit than reflection. When certain opinions and beliefs have long been held, and have settled down in the mind as true, and that, too, without any or very little reflection, to make an innovation upon this habit of thought by the introduction of contrary and opposite ideas and beliefs, is sure to meet with, at least for a time, determined resistance. It is far from being an easy conquest to induce people to yield long cherished notions on any subject about which they have any considerable interest.

Mankind as a rule have an aversion to the investigation of any theme which requires much mental application and labor, preferring to allow others to do their thinking for them, and they adopt their opinions as a full and final settlement of the question.

The great mass of thinking people for many centuries have been confined to the material, rational, and intellectual plane of thought; not even recognizing the reality of a higher plane still; a spiritual and divine state, into which man may rise, and there exercise the highest and noblest faculties of his being.

The subject we wish to present in this lesson is one we would approach with a sense of awe and becoming reverence, as it comprehends all things in length, breadth, and height, and depth immeasurable, and outlines the possibility of all human thought. We can say the Being—God—carries with it all that can be meant by Omnipotence, Omniscience, Omnipresence; all that could in any manner be embraced in the terms, the All Good, Truth, Life and Love. But where is the finite mind that can grasp the unfathomable signification of these terms when applied to the one and only source, cause and creator of all things? There was a period when there was no creation, when the beginning had not begun, when God, in his ocean of infinitude, and sea of Being, was *All*. And as He is the same “Un-changing I Am,” past, present and future, whatever ex-

ists by creation, or promulgation, as things visible, or invisible, are but manifestations and outflowings from this incomprehensible source and fountain of all that exists, and everything must, in some way, carry with it a representative character, and bear some natural relation to it, under an invariable and uniform law, governing cause and effect. Whatever issues from a given source must possess a nature like it, as like begets like.

In the third chapter of Revelations, Christ appeared to John on the Isle of Patmos and said: "I am the beginning of the creation of God." In the first chapter of Colossians Paul says, "He (Christ) is the image of the invisible God, the first-born of every creature." And Christ told his disciples that he and His Father were One. And it is also said: "In Him dwelleth all the fullness of the Godhead bodily."

Whatever has any real existence must exist spiritually, as its source is essentially spiritual. The whole visible universe is nothing more than the phenomenal display of invisible spiritual realities. In its vast and wonderful machinery it indicates a still vaster and more wonderful mind operating in and behind all.

In the course of these lessons we shall endeavor all along to apply this principle: All is mind, which exists in everything, and is the cause of everything, and governs and controls everything, without any exception at all. Whatever appears to contradict these propositions

are not realities, but are, when setting forth such pretensions, nothing but illusions. Whatever makes to us a visible appearance, in whatever form or quality, is in some manner or degree an indication of a condition of mind. Thought is not a faculty of the mind, but is mind itself in motion, and is that by which inward states are externalized. This principle holds good in an especial manner when applied to the human body. All of its states as to form, size, physiological, or hygienic conditions, are solely due to the influence of the inward operating thoughts.

Large people, small people, strong people, weak people, healthy people, sickly people, are in each and every case the natural and inevitable result of thought power. This is putting it in strong terms, but it is, nevertheless, all equally true; and does account for much that has always been considered inexplicable. A sick body is caused by an abnormal and disordered state of thought, either conscious or unconscious, and may either be set in motion in our own minds, or thrust into us by the thoughts of others, in which case the patient is the victim of reflected errors, and is so altogether unavoidably on his part, and this applies in nearly every case to little children, who have no means of escape.

But we will return to the subject we laid down as the foundation and premise from which we designed

making some deductions. In the main, the present state of thought, the world over, presents an aspect of discord, disagreement, disunion, divergency, and an anarchy on almost every leading topic, that is of any considerable interest, to any large number of people. The world today is divided irreconcilably on the main subjects of human interest. The religious, political, and the social present every shade, complexion and cast, that theory, circumstances and necessity could bring into existence. And all this state of things, to a large extent, is owing to the want of understanding as to the true source whence sprang all that is; and the closely bound relationship that every human entity sustains to his source; and herein the like inseparable relationship that each and all sustain to each other. When mankind shall fully realize they all are the offspring of one common Father, and carry in their inmost the very nature and attributes, in a possibly unlimited degree, of their real source of being; and shall recognize the universal brotherhood of man; then indeed we may look for the fulfillment of the prophecy, that nation shall not lift up sword against nation, nor learn war any more.

I. OMNIPOTENCE.—All manifestations of power the world over, by whomsoever or whatsoever, is nothing more nor less than the display of just so much of the Omnipotent power of God. The more we search into

this reality, the more absolutely real it becomes to us; the more we learn of ourselves and God the more we know of our utter dependence upon Him for all things. It is said in His book that "Without him we can do nothing." And Paul at Athens, on Mars Hill, proclaimed to that learned gathering that "In Him we live, move and have our being," and "He giveth us life and breath and all things." The psalmist says: "Power belongeth to God," Ps. lxii., 10; "And the God of Israel is He that giveth strength and power unto His people," Ps. lxxviii., 35; "He giveth power to the faint and to them that have no might He increaseth strength," Isa. xl., 29. Christ after his resurrection announced to His disciples that "All power was given unto Him in Heaven and in earth." He promised them that He and His Father would come unto them and make their abode with them. It is under this promise that every true child of God has his share of this power lodged in him. They were commanded to tarry at Jerusalem until they should be endued with power from on high. Thus we can affirm that all the power of the universe emanated from the Omnipotent All.

II. OMNIPRESENCE.—God is everywhere. This attribute has been styled Omnipresence. The psalmist says: "Whither shall I go from thy spirit, or whither shall I flee from thy presence," Ps. cxxxix., 7; "Do not I fill Heaven and earth, sayeth the Lord," Jer. xxiii., 24. In

all this vast universe there is no spot where God is not. "The eyes of the Lord are in every place, beholding the evil and the good." This divine presence is a blessed reality for the good and comfort of all His children. Paul told those idolatrous Greeks, at Athens, that God was "not very far from any one of them, and that they should feel after Him if happily they might find Him." Everything we behold is a manifestation of the presence of the All Good. There is no particle of matter but has the potency of God in it which is the mighty cohesive force by which all things are held together. The space between Heaven and earth is possessed by God alone. To know this ever living presence man must seek within the chambers of his own being; as every effort outward would be traveling in the opposite direction. To enter into this divine spiritual presence is to be lifted upon a loftier plane of thought, feeling and existence and is a state of being while "in the world, not of the world;" as "old things are passed away and all things are new."

To recognize the All presence of the All Good by pure spiritual thoughts, puts us on agreeable terms with the substantial realities of spiritual things, and helps us to enter into that divine state, here and now, wherein we have inner perception by which the nothingness of evil and matter as generally accepted will be clearly apparent—that spiritual things are the only

realities, and that All is Good, to the complete and absolute exclusion of everything to the contrary. To recognize the all presence of good inspires us with a confidence and trust that lifts us out of that state of fear, which is the hive out of which the greater portion of disease and suffering swarm, and breaks the hold upon us of every dreaded thing that now holds the world in bondage, and enables us to enter fully upon that divine heritage, the liberty of the children of God.

III. OMNISCIENCE:--Which comprises all the wisdom, understanding, intelligence and knowledge, whenever, wherever, however, and by whatsoever displayed in all the universe, whether by great, or small things, by man or animal, by animate or inanimate. There is but one life and mind and all things that exist, and have these potencies, receive them from this one and only source. "He is called only wise." Rom. xvi. 27. "He is called the only wise God, King of Kings, and Lord of Lords." 1 Tim. i., 17. Paul speaks of "The depths of riches both of the wisdom and knowledge of God." This divine intelligence was the knowing principle of the seers and prophets of all ages; and was that which enabled Jesus the Christ to speak "As never man spake," the same was it that enabled the apostles on the day of pentecost to speak with new tongues, as the spirit gave them utterance; by it the whole system of the mathematics of the stars and constellations in their

complex and uniform movements, is ciphered out and all their problems solved; it is the intelligent principle in man and instinct of animals; and is the manifested wisdom everywhere displayed in nature; it is the great harmonizer of the universe.

IV. THE SUPREME GOODNESS.—The very term “God” means good. It is an old Saxon word, and came into our language untranslated. It implies quality, and so belongs alone to God. He is the only source of good. Jesus said: “There is none good but one, and that is God.” Then this Divine essence is everywhere, and enters into everything, and fills all things. It must be very abundant, and of easy access, and of unwasting plenitude. It can then, in reality, have no negative; and therefore we can say, as we shall teach in the following lessons, there is no reality in evil, for all is good. But we must ask in order to receive, and failing in our thoughts to recognize the allness of good, evil in some form, and to some extent will have power over us. To recognize good to the exclusion of everything else, brings us good only as no contradictory thought can get into the mind. But on the other hand, to recognize evil only, to the total exclusion of good in thought, which is very extreme, bring to us nothing but evil continually, and this thought in its last analysis is the devil. All is owing to our own choice in will and thought. Solomon says, in his proverbs: “As a man

thinketh in his heart, so is he." Whenever evil, as it is called, shall cease, it will be by its going entirely out of thought, When sin shall be destroyed it will be by exterminating it from thought. When vice, immorality, and profanity shall disappear it will be because they have no existence in thought. When sickness, sorrow and all kinds of suffering shall utterly cease on the face of the earth, as we are taught by revelation, will be when the fullness of the Kingdom of God shall come; it will be when these states of thought have been erased entirely from the human mind, and gone completely out of consciousness; then all tears will be wiped away. Hear what the old Gospel prophet says: "The former troubles are forgotten, and because they are hid from mine eyes." "For behold, I create new heavens and new earth, and the former shall not be remembered, nor come into mind." Isa. lxxv., 16, 17. Good is always a positive quality and enters into all things, and is an inherent principle in the very constitution and structure of every created entity, and voices forth its Divine origin, as good can emanate from no other source. We proclaim, in our teaching as a fundamental truth, that all is good. And we have the Divine testimony backing us; "And God saw everything that he had made, and behold, it was very good." Gen. i., 31. "The Lord is good to all, and his tender mercies are over all his works." Ps. cxlv., 9.

V. TRUTH.—It is said, “Truth is the thought of God, getting expression in the thought of man. And as the perfect universe exists in the divine thought, Truth is the only key to the knowledge of it. It must be spiritually, not materially, discerned.”

All laws are of spiritual origin, and spiritual, and enter into all things, as the upholding principle of the whole universe. Truth is the very essence and reality of all things; is the positive principle that is opposed by all errors and negative assumptions; is the light that shines into the darkness and lighteth every man that cometh into the world. Christ said, “I am the way, the truth and the life.”

VI. LIFE.—As there is but one mind, of which all other minds are a part, as the sunbeams are a part of the sun, so also there is but one life that enters into everything that exists. Life is everywhere, and is the soul in all its varied degrees of manifestation of every living entity. This one universal life shows itself in the green herb, the creeping insect, the moving animal, the fish of the sea, the flying fowls, and in man, of whom it is said, “He is wonderfully and fearfully made.” God is the only life, and all the parts and particles of Life are scintillations of this one glowing center of life. The psalmist says, “With thee is the foundation of life.” Ps. xxxvi., 9; John i., 4, speaking of the manifested word, he says, “In Him was life and the

life was the light of men." This one life is the renewing, restoring, reviving and healing principle, that acts directly and specifically upon plants, animals and man. It is called nature, and in the medical works "*Vis medicatrix natura*," the healing power of nature, and is admitted by all scientific physicians to be the only real curative principle, and all that material remedies could do at any time is to arouse this natural healing principle into vigorous activity. In this healing science it is all that is relied upon; and is energized and reinforced by the power of thought acting directly upon it and in it by the healer, who is equipped with a knowledge of the procedure, and whose spiritual understanding is unfolded. This one universal life principle becomes, by its farthest projection from its divine center and incandescent source, the vital principle that animates all material substances. It is a rising and developing vital spark from lowest to highest, as an incessant process of evolution, marked by constant and rapid change, and ceaseless motion, as one of its inherent and inseparable laws, by which its final destiny is accomplished. Through all the countless changes it undergoes in its ascending scale, it preserves intact its peculiar identity and individuality, which is never lost in all the great forever, and reaches its perfected state and climax of being in the Christ of God.

VII. LOVE.—The next and last attribute we will present is *love*. Like the former, it is alone the property of the source of All Being. It is said, "God is love," and also "Love is of God." Love is the highest action, effluxion, or motion of the spirit; hence love is the fulfilling of the law. If love flows out of us, it is from its source, within which is God, who, as the highest term to express the highest life, dwells in man as love. With this delineation, we have no difficulty in tracing to its source every manifestation of this highest, holiest and happiest sentiment and feeling that humanity ever has or ever can experience. Love is the feminine principle of the dual divinity and in conjunction with the life force is the Mother principle of God, from which has issued forth everything that exists or has being, and is the Mother of all Living, and the substance of all things, the manifest Holy Spirit which sheds God's love abroad in the hearts of his children. On the higher spiritual plane, where all are the offspring of God, it is the highest vitalizing current of the divine life, and flows there unceasingly, as the river of life to all and through all the children of the highest. We can readily see why Jesus taught with so much emphasis, that men should love; should "Love God," should, "Love Him," should "Love one another," should "Love their neighbor as themselves," and likewise "Love their enemies." In this last thought the perfect equality, on the spiritual

plane, is clearly set forth; and we are to recognize all as one great family, of one great parent, all alike entitled to the same love from all, not even recognizing the personal state of anyone whatever, or any selfish considerations, which are the very groundwork of all the animosities and enmities that rankle in the human heart, knowing as He did these existed through sheer ignorance of the real facts, and the truth bearing upon man's real relationship to God and one another. "Love is the bond of union," Col. ii., 2. Love is the "Bond of perfectness," Col. iii., 14. Love is everywhere displayed in the universe; it holds the stars in their courses; it brings seed time and harvest; Winter and Summer; rain and sunshine. "He maketh his sun to rise upon the just and the unjust." What volumes it would take to exhaust the subject of love! It is inexhaustable as God is. Everything that is not of love is not good. Nothing is so elevating as love; nothing so divine. Wherever seen and felt, it is a diffusion of the very essence divine, and manifests the presence, power and goodness of God.

We have now presented in a brief manner, and in outline form, with marked imperfectness, some of the incomprehensible attributes of the Source whence we have derived our being, and in our inmost are not and never have been separated.

All this array of Divine Truth is undisputed reality,

and exists everywhere, to the complete nullification of every negative, or contradictory assumption. Whatever fails to accord with these everywhere existing realities are nonentities, and may be declared so. These truths have always been taught inferentially by Divine revelation, in relation to human suffering, which on the Divine plane of our own being has no reality. And exemption therefrom has been pledged to the people of God in all ages of the world. When the children of Israel came out of Egypt, they were promised by the Almighty that if they would keep his statutes, and walk in all his commandments, that He would keep them from the diseases of Egypt, for He says: "I am the Lord that healed thee." All along through the psalms of David the Divine healing power is taught and praised. In Chron. xvi., Asa, the King, dies in his sickness, because he seeks not unto the Lord, but the physician. In Isaiah, xxxviii., Hezekiah was sick unto death, and he sought unto the Lord and not unto the physician, and was healed. The same prophet telling of Christ's kingdom and the Gospel reign, says: "The inhabitant shall not say: 'I am sick.'" Isaiah, xxxiii., 24.

When Christ came, He began His great work on earth by teaching and healing. He sent out seventy disciples in different directions, two by two, and their work was to teach and heal. Jesus taught that those that believe on Him should do the works that He did,

and even greater works after He went to His Father. After the resurrection of our Lord, He met his apostles according to previous appointment in Galilee, and there gave the great commission, which was: "Go into all the world and preach the Gospel and heal the sick;" that commission to teach and heal was His last grand command and instruction, before he left the world, as the visible Lord; and that commission will doubtless remain in full force and effect until the end. Under that commission preaching is going on now. But it is *said* the power to *heal* has *been* lost, or discontinued; this is without any authority, whatever, from the Scriptures. We read of gifts of healing, by the Holy Spirit in 1 Cor. xii., and is directed in the Epistle of James as part of the work of the church.

From all this it is clear to thinking minds that teaching and healing were to go hand in hand all down the ages, as the Lord's own program, in the gospel promulgation, until "the kingdom of this world should become the kingdoms of our Lord and His Christ; that earth's humanity should be delivered from the power of sin and disease as its legitimate result, and the whole raised up to know the realities of a truly spiritual life in Christ, where all the evil conditions of the earthly life and thought are left behind; where they know the truth and the truth makes them free. We have it in our power under this gospel promulgation and dis-

pensation of the Holy Spirit, here and now to rise continually higher and higher into the spiritual dimension, until we become free from all material trammels and environments, and live alone the life of the spirit; when it can be said "The body is dead because of sin, but the spirit is life because of righteousness." Jesus taught in His sermon on the mount that His disciples should be perfect as their Father in Heaven is perfect. And Paul in his various writings taught this same divine perfection. The world ought not to reject these truths as too much and too far in advance of the age, when they have been taught and practiced in the ages long ago.

What has been done can be done again, on the higher plane of thought in strict accordance with law.

Of course we make no claim to miraculous power as in the olden time idea, such as raising the dead, in the literal sense; but spiritually, the work might go very far in that direction, but all in strict accordance with the laws of the higher life.

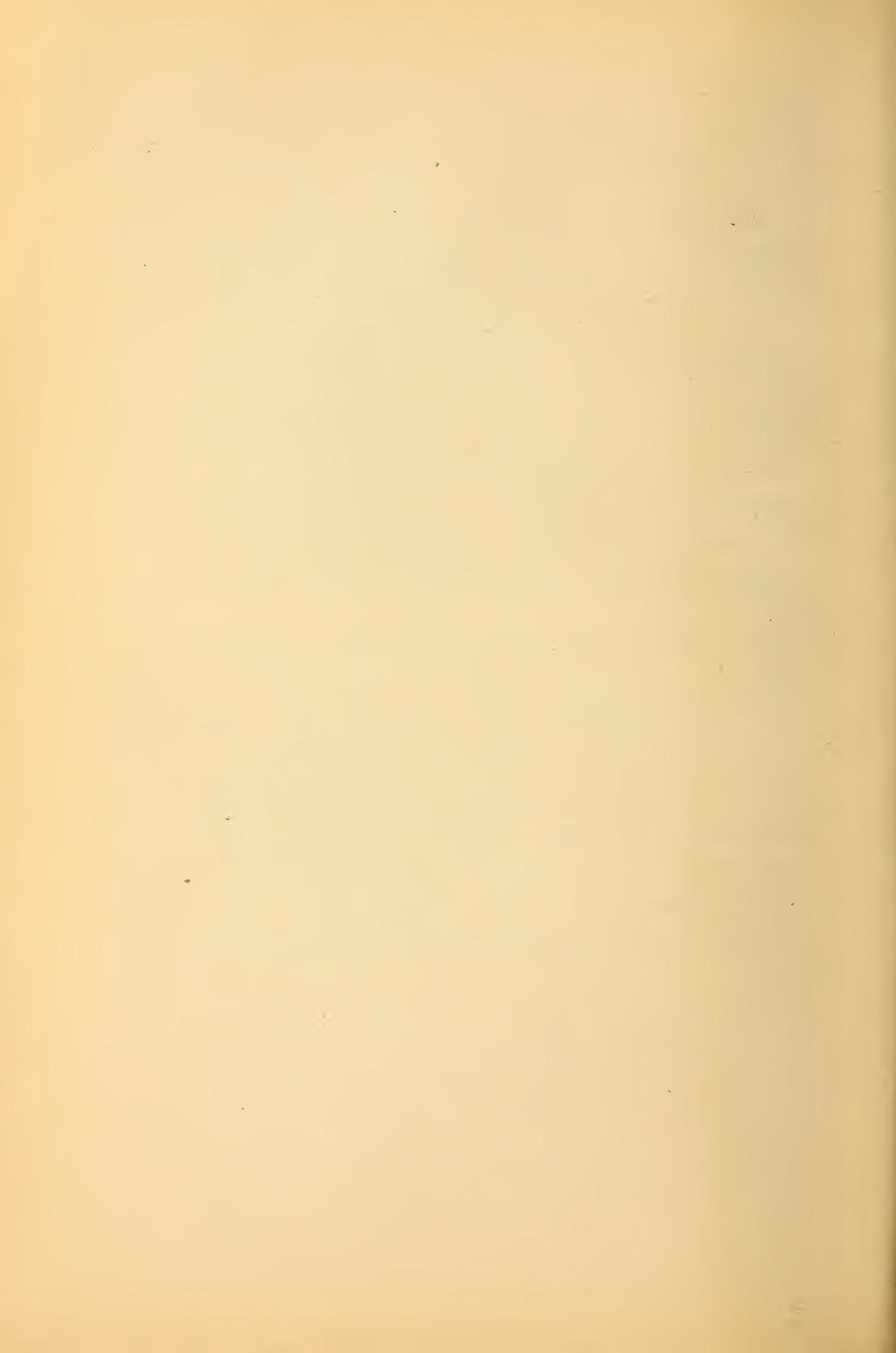
In this extremely materialistic age, the human thought has been engrossed chiefly with the solving of problems in the realm of science on the physical plane; and the more steadfastly and intensely the mind has been occupied in this direction, the more neglect have the higher modes of mentality shown; and the higher spiritual states of inspirational power been ignored,

until now few claim any endowment beyond the highest intellectual development; and to speak of spiritual endowment above the range of the intellectual faculties is to incur the epithets of fanatic and crank.

There is undoubtedly dawning, a new spiritual day, as every indication points to that fact. It must, according to Divine revelation, come some time, and certainly a more fitting and auspicious time can hardly be conceived; and one which in so many respects meets the requirements of prophecy, surely the night is far spent and the new day is at hand, even at the very door.

This lesson, being in a manner, the foundation of those that shall follow, we shall have frequent occasion to allude to the principles and statements herein set forth; as they are the ground work of all science, they are most certainly of this, the highest of all.

“The wilderness and solitary place shall be made glad, because of them, And the desert shall rejoice and blossom as a rose.” Truth is spreading her white wings to explore earth’s loneliest bounds, and ocean’s wildest shore.”



LECTURE II.

THE WORD AND THOUGHT TRANSFERENCE.

IN THE previous lecture we have endeavored, imperfectly, to lay before you some of the fundamental doctrines of this science, called Christian, or very fittingly, the Science of The Christ.

All saving and healing power and virtue belong alone to that "Name which is above every name," and which in fact is an integral part, and highest excellence of, every individual of earth's humanity, which God, the Father, is pleased to recognize as His own Creation and offspring, and when in full manifestation and revealment in the human soul, "is able to save to the uttermost, all who come unto Him;" or seek within the indwelling I am; "The only name under Heaven, given among men" whereby they can be rescued from sin and all its consequences. And it is no power outside of man's self, to this end, but is the name given among men and in men. We are warranted in the assertion that all men in their inmost are good; the potencies of good are in all mankind, however bad and depraved they may show

out in their habits and life; but only let the real self be drawn out, which is altogether good, and let that come into complete manifestation, and take complete control of the outer life, and then we have what the Psalmist calls "The perfect man whose end is peace." All this goodness and perfection comes from within the man himself. It is in reality the Christ principle and potency, with which every one is endowed. The next thought is, whence this Christ, and who, and what is this mighty name and principle? In Rev. iii., He announces Himself to John as, "The beginning of the creation of God." In Col. i., He is said to be the first born of every creature." In Heb. He is said to be "The brightness of the Father's glory and the express image of His person." And again in Col. i., Paul says, "It pleases the Father that in Him should all fullness dwell." John i., says, "He is the only begotten son of God, full of grace and truth," and, "In Him was life and the life was the light of men."

The all-pervading reality of this, and all other sciences, is that all is mind; all things come of it, and exist in it, and in the last analysis return to it. These are incontrovertible truisms; as mind is the all-comprehensive principle, from which all things visible or invisible come forth; all were and are the offspring of mind.

The primordial correlative phases of this immate-

rial, universal, self-existent *All*, are intelligence and emotion, Divine life and Divine love—masculine and feminine; and the harmonious junction of these, formulate ideas which are the only real creations; and all things that exist are the products of these two primordial qualities of the great first cause. Every phenomenon in nature, every phase of existence, every condition the world over, all the boasted progress in inventions and discoveries, all the phases of society, all the conditions the world over, in which the race finds itself, and all individual conditions whatever, must be accounted for, alone, upon the one hypothesis of mind, and that is the one force and motive power, that is back of all things, and there is no exception. The *word* comes first in the grand order of emanation from Him who is “From everlasting to everlasting;” “And which was in the beginning, and was with God and was God;” “All things were made by Him, and without Him was not anything made that was made.” The word creates and governs all things. It is the truth by which humanity, believing on His name, are sanctified. This is the Word, which has power, and when spoken brings to pass whatever faith claims. It is variously called the “The word of truth,” “The word of life,” “The word of faith;” which is “nigh thee, and in thy heart, and in thy mouth.” To speak the truth from this center of being, in faith, produces, or brings about the state of things desired. It is expressly

stated in Isaiah that my word shall not return unto me void." Jesus says: "My words shall never pass away;" and God through Isaiah expressly declared that it should "Prosper in the things whereunto He sent it." There is one thought we should never overlook, and that is, we are continually allied to this Divine inwardness, and so are enabled to be co-workers with God; and when we speak the living word, it issues out of this immaculate source within; as nothing from an external source could have anything more than limited results. This sets forth a close relation between man and his Creator, God and His children; but not any closer than Jesus, Paul and John enunciated in their teaching. The terms "children of God," "sons of God," "offspring of God," were freely used by them, to indicate the Divine relationship, that man sustains to his Creator. The word is the highest and fullest expression of the invisible God, "Who only hath immortality dwelling in the light." And the word partakes of the fullness of this life and love, which emanates, alone, from the one fountain of life, and only source of love. The word becomes the manifested God under the title and manifested office of The Christ, "Who is God, in the flesh, justified in the spirit, seen of angels, and preached unto the Gentiles, believed on in the world, received up into glory." In order to understand the methods and *modus operandi* by which all this great work of healing, which

will be treated of in the second six lectures, is carried on we think it meet that we devote the remainder of this lecture towards acquainting the disciple with the process and machinery, which is proving so effective, from Boston to San Francisco, and likewise in many parts of Europe. The husbandman must have his implements of agriculture, the mechanic tools and instruments, and in war, arms and munitions of war are indispensable, either in defensive or offensive operations.

We reiterate, that in the preceding lectures we have endeavored to lay before the student some of the fundamental truths that occupy the very base of the whole structure of the universe. We, as individuals, are never sundered from the whole; and likewise inwardly as individuals are never separated from each other, each one is a fragment of the universal humanity, and all life is the same life springing from the one sole fountain of life; we are the children of one great Parent. Then the mighty principles that form the base, and which enter into the whole structure of manifested being affect each one as differentiated portions, as part and partaker of the great whole. Within each one of us there is imbedded and stored away all the potential elements in miniature form that are in any manner contained in the whole. Our great life work is to seek out the way within, that leads into the great world within. Living as we have so long on the outer plane, which

is so limited in all its phases, it is difficult at first to form any adequate conception of the vastness of that realm of the spiritual state within our own being. Nothing is external to us, but all within. The mighty power and capabilities, so earnestly set forth and taught, in holy writ, are all to be sought out and found within. Wisdom is within; understanding is within; the divine counsel is within; might and power are within; knowledge is within; righteousness is within; reverence and holy fear are within; truth is within; and the fountain of eternal life is to be sought and found alone within; the God lit city with her golden glories, is to be journeyed to within. All this is of a different order from what the world has in modern times, with few exceptions been taught; but it all must be true, since the most inward of our being is never at any time sundered from these attributes of divinity and is divinity itself, whose communion with the Father is never interrupted. It is time we were waking out of sleep, and seeking out the wonderful possibilities within our reach. Say the scriptures, "Awake, thou that sleepeth, and arise from the dead, and Christ shall give thee light." The healing and cleansing fountain opened in the house of David, is to be found in the depths within. All healing and saving power works from within outward, and reaches down to lift up the soul and life to a higher plane of safety.

The Christ, the manifested Word, is within each one, waiting to be sought, in order to be found, waiting to be believed on, in order to show forth his power to save and heal; Christ calls from within, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Christian Scientists know something of what this means. The highest attainment any can ever reach in pursuing inwardly his journey up the narrow, shining way is a state of pure spirit; and this state is attainable here and now, by the complete renunciation of the desires of the senses, and by indrawing and unifying the whole, into one complete inward spiritual man, which state is to be "Risen with Christ." All this admitted, it must be clear to minds in search of truth, that there are lodged within each individual of the whole humanity wonderful powers for good, and for developing good, and bringing it into manifestation. One of our basic statements is, all is mind and all is good. In our inmost and true divine self, there is never sin, nor sorrow, neither can sickness, nor death, ever spring from that source; there is no torment of fear, no abnormal state or inharmony whatever. When the whole nature is subdued and all is under the dominion of spirit, which pervades the whole, disease of any kind is kept at bay, and if it should, through inadvertance, get a hold, so to speak, it could be at most but superficial, and of easy conquest, by the power of

the Word, in denial and affirmation; as all could be nothing but mere illusion, and belong to that realm of thought where appearances are accepted as realities and shadows as substance. All manner of disease, of every type whatever, is nothing more nor less than a state of thought; whatever that may be, it is the condition of the thinker, if he thinks wrong—abnormal—thoughts, if they run into believing he is sick, that is just the state he is in; he really could not be otherwise in the very nature and structure of human consciousness, for the consciousness must correspond with the thought out of which it springs, or by which it is formulated; “As a man thinketh in his heart so is he.” A man’s state is just what he is conscious of being; if he is conscious of being sick, this is his conscious condition, although brought about by wrong and inverted thoughts, as wrong thoughts and beliefs generate a wrong consciousness. So in treatment of disease, it is our province to use the Word in denying away the whole collective mass of errors, and illusions of this lower condition of things. It would be blessed indeed if everyone of the race could be lifted out of this, up into the higher consciousness, where the true state of being and existence could be apprehended by the light of truth. When Christ is in full revealment, in us, we are then endued with power from on high; for “All power is given unto Him in Heaven and in earth;” and the King on His throne with-

in can be invoked to use this power through us, to the total destruction of sin and all manner of suffering, and the last enemy (death) likewise. His Word is just as powerful now as when on earth He cast out the spirits by it. When issued out of the divine courts, within, it goes forth on its mission of truth and good, and never returns void. With the Christ principle and power within, and His word at our command, it ought not to be thought a thing incredible, that we can heal the sick, and cast out devils, or evil states of the mind; or take up serpents; come in contact with vicious minds or diseases, of malignant type, or drink any deadly thing, without hurt, or poisonous thought of wicked men, which are obtruded into the receptacle of the outer mind. Paul said: "The Word is nigh thee, and in thy heart and in thy mouth." Peter said: "If any man speak, let him speak as the oracles of God;" or use the indwelling Word for the communication of truth. The spoken Word goes forth from the point of God within. We usually speak in silence, and somehow our words come true to our own conscious knowledge; and so health and harmony of mind and body are realized in us. We gain knowledge of divine things by the use of the spoken word; we can rise slowly but perceptibly into the infinite silence, and realize that there is a world of realities in which we live and have our being, which is ever unfolding to our beatific vision.

We have, in the main, treated of the Word as a means of self help, both in body and mind, and have shown how great its power is upon both outer and inner life. We come now to treat of the other branch of this lesson by which the same work we can do for ourselves can, in like manner, be extended to others; and the means by which the living Word can be made available to them, in the like degree and efficacy. We come, now, to treat of Thought Transference, a new name to most people; but the subject is as old as Mind and Thought themselves; and has been considered and treated of by some of the wise of the schools of metaphysical philosophy of both ancient and modern times. A few years ago a society of eminent men, in every department of science and literature, was formed in England, called The Society of Psychical Research; and their published reports show that Thought Transference is an established fact, which they arrived at by experiments that proved perfectly satisfactory. At the present time, the reality and truth of such an existing fact, with a vast number of scientists, who practice the telepathic art, admit of not the slightest shade of doubt; as they have positive experimental knowledge, and perfectly satisfactory results, to be accounted for upon no other hypothesis.

Thought Transference is the mode by which one mind gives off its thought into another. We must

again have recourse to one of our basic principles; all is mind. Thought is mind in motion; it is not a faculty of mind, but is mind itself. Thought moves upon the bosom of the spirit life, which is everywhere in universal fullness, and is the vehicle of communication between mind and mind, without regard to distance; for wherever thought goes mind goes, for it is mind; and all idea of distance is annihilated, and when in complete concentration and abstraction, we are present, wherever our thoughts are. By this means we can briefly live over at will much of the past of our lives. It is delightful to do so, when the reminiscences are fond and dear to us. The poet understood this when he wrote the "Old Oaken Bucket."

Thoughts, of course, could not move over a blank void or empty space. The light and heat of the sun could not reach us from its vast distance, without a medium, through which to move. We have, all along, in the previous lectures, taught the theory of a universal principle of substance and life that enters into everything that has life and is part of it, as all living things draw from it; in a sense all life is bound together by this one universal life; and it is the medium of communication between all minds. The thought of one mind can, by an effort of the one directing it, be sent straight to the mind of another. When a patient is in a blank and receptive attitude of mind, the truthful and

wholesome thoughts of the healer, flowing from his spiritual center of being, enter into the unconscious mind of the patient, and there become his own thoughts, and accomplish their healing work, which in a short time develops into conscious reality. In this case one is strong and the other is, so to speak, weak; one is active and the other is passive; one is giving off and the other is taking in.

Says Rev. J. F. Evans, in "Esoteric Christianity," page 123: "The mental state of one who is the most positive, will predominate and take possession of the other, for the stronger force will prevail over the weaker. In this way a morbid mental condition of a patient may be loosened or removed, and a healthy mental state be made to take its place, in his consciousness." But here comes in the power of the Word. Thought is the soul of the spoken word: without thought accompanying it, the Word would be dead; as it would have no meaning to the patient's mind, and in fact, could never reach it, by the process of silent suggestion. Thoughts always partake of the quality of the heart, out of which they issue; if the heart is corrupt, the thoughts will be likewise impure; if the heart is pure the thoughts will in like manner be pure. "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit, wherefore by their fruits shall ye know them." A good man out of the good treasure of his

heart, bringeth forth good things or thoughts, and an evil man out of the evil treasure, bringeth forth evil things. Matt. xii., 35. It is the prevailing state of thought in a community or family, that gives it its character and reputation for good or evil. Thought transference in the ordinary way is not pointed and reliable, as it issues from many minds, on a vast variety of subjects, which cause a confused mortal mind atmosphere; many times errors by thought transference are reflected upon innocent victims, which show themselves outward in forms of disease. We should be ever on our guard, and deny error, in every form and the power of the error thoughts of others over us; and the word spoken will be our shield of faith, to turn aside all evil thoughts, and to break their force. What untold good would result from a pure thought atmosphere, unsullied by anything vile, or partaking of fear. Little children, who are helpless, have no defense, their opening minds have to take in the thoughts of others around, regardless of quality. Suppose parents should emit, from a pure fountain, pure thoughts continually—thoughts never sullied by fear, and the child should drink in nothing but good, truthful and wholesome thoughts, what a happy and healthful state would soon be apparent; suppose this were the case with all parents, and all children, we could scarcely conceive of the wonderful transformation the world over. All thoughts of the

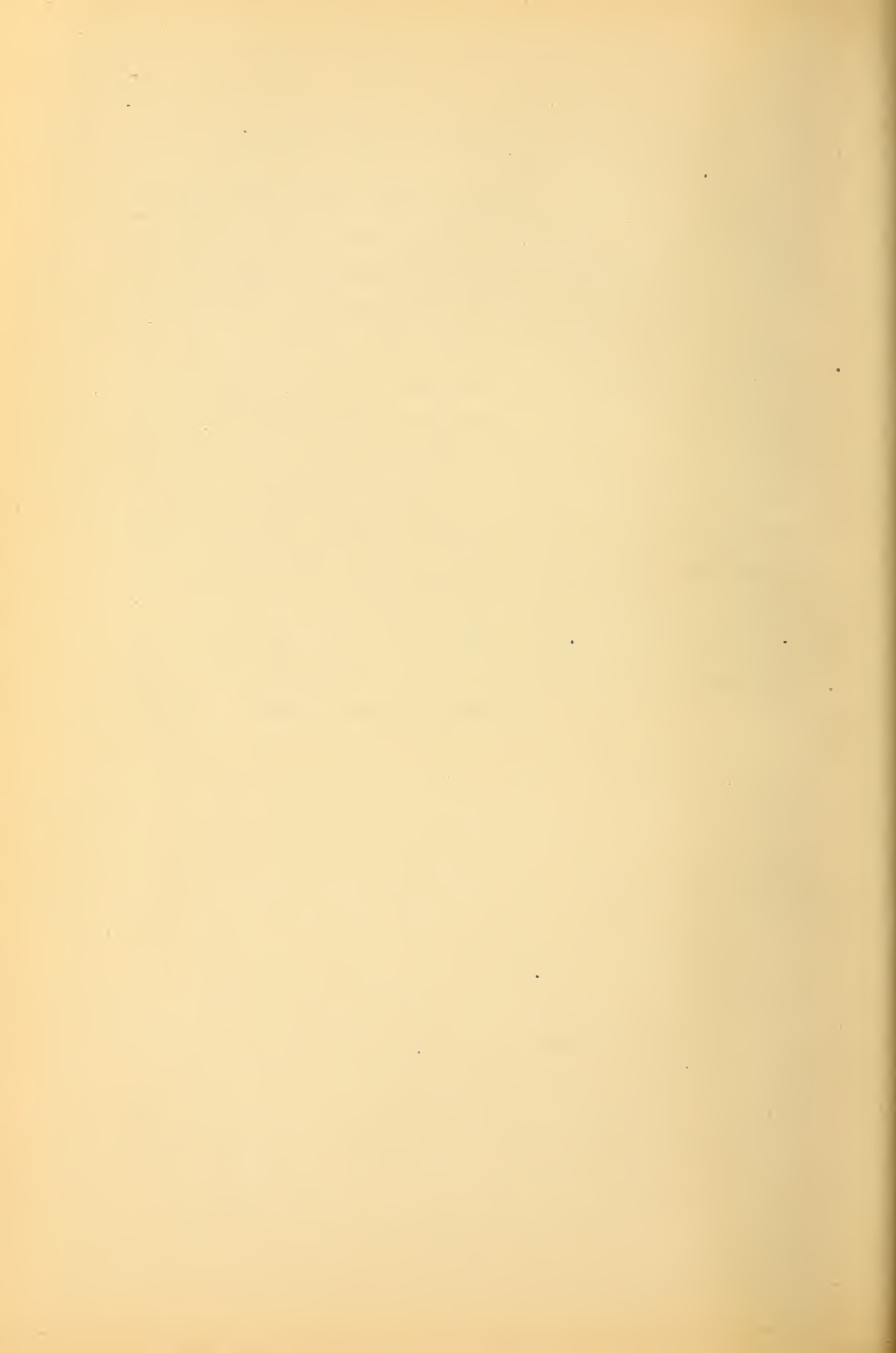
dogmatism of *total* depravity would vanish into nothing, and truth in the inward parts would assert her heavenly heritage and dominion. There is no doubt that the fears and anxiety of the mother on behalf of the child, do more to reflect sickness upon it, than every other cause or error combined. They do not only think fear, but talk it over the children, who take it all into their both conscious and unconscious minds. To express fear makes it stronger and more effectual for harm; as it is a law of mind, to express a thought gives it intensity. It is said, whenever we think of a person, whether present or absent, we affect him, for good or evil; a strong hint to us, that we should send forth good and truthful thoughts always, and remember, "Love thinketh no evil."

Ideas are real things, formulated by the junction of thought and feeling; and when thus becoming fixed forms, they are transmissible from one mind to another. In treating a patient we should form in our minds the perfect ideal of health and perfection as belonging to the patient; and transmit into his unconscious mind that living ideal; and this all is true of the patient's real self, who is spirit, and therefore perfect; but proper conditions on the patient's part are indispensable. When a patient consents to undergo treatment certain conditions must be complied with, for right here we will say that nearly every instance of failure,

when the patient has not crossed the fatal line between life and death, the cause and fault lies at the patient's door, on account of his failure to comply with the required conditions. The patient should cease talking or thinking of his or any other person's beliefs in sickness, and should not even listen to any such conversation. Pleasant things only should be the subject of conversation. Patients should never become discouraged when the case is slow of yielding, but should be confident of final restoration. To be of doubtful mind is sure to be a strong obstacle to the healer, and postpones final recovery; and don't forget that "All things are possible to him that believeth."

Patients should never listen to any suggestion as to remedies, and never use or take anything with curative intent; but rely alone upon the healer's spiritual work. He should never listen to anything read or spoken against the science; nor speak slightly or disparagingly of it himself, whether he understands it or not. He must not read any medical treatise on disease, their symptoms or remedies; all this is hurtful in the extreme. Any reading that is cheerful, wholesome and on pleasant subjects is not objectionable. The patient should regard everything connected with him as good and working out good all the time; nothing should be concealed from the scientist, as he should know all the seeming conditions, and the patient's fears especially,

for the thing kept back might be just what he should know, in order to accomplish his work; he should keep his thoughts on pleasant things, and always look on the bright side, and avoid as much as possible thinking of his own condition. He should cherish good thoughts continually and "Let patience have its perfect work;" put away anxiety and uncertainty, and constantly hope for the best. Let him know that there is no reality whatever in his complaint, but only a false, or unreal belief, and the result of some error condition that has taken lodgment in the unconscious mind. All these directions are absolute truth, and if regarded so, will sooner or later prove effectual, as help to the healer in his work. Remember truth is all powerful, and is sure sooner or later to have the mastery.



LECTURE III.

FAITH.

IN all the material universe there is no moment of the cessation of motion; the very existence of all outward things rests upon unceasing motion; change is one of the supreme laws of the whole universe. The most solid granite, which seems to defy the power of the flying agencies, by which mutation is ever going on, is not exempt, but no moment of time finds it just the same it was a moment before. And every moving force, and every agency, by which this incessant forced march to some mighty goal is kept up, are regulated by the strictest regard to law and perfect harmony. In this grand procession of involution, from below upward, and from without inward, for that is the grand order of the marching columns of the visible entities, which constitute this visible universe, so magnificently spread out before us for our critical inspection; there is nothing stable or stationary in any department of existence, but all alike are under the same irresistable and inexorable

laws of transition. The intellectual, moral and spiritual states of man furnish no exception to the over-ruling order of inevitable mutation. There is above and behind all this a supreme over-ruling intelligence, ordering and directing all things to some grand finale to be reached in the consummation of the purposes of Him, who ordereth all things "according to the counsel of his own will; and for whose pleasure all things are and were created." The present period of the world is beyond peradventure more ominous and indicative of a higher order of development in the super sensuous states of mind and life, namely the moral and spiritual powers of humanity, than any that history mentions, since the first century. And are we not warranted in anticipating some such period of divine effulgence, far exceeding the era in which Paul wrote his epistle to the church at Ephesus, in which he says in chapter xi., 6, 7; "God hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the *ages to come* He might show the exceeding riches of His grace in his kindness towards us through Christ Jesus." There seems to be a mighty power reaching down from above to lift to a higher plane, all the willing ones, who will not be chained down to the earthly plane by blind theological dogmatism, but are willing to be led by the spirit of God and so be called the sons of God. It ought not to astound the world if a wave of

divine light and power should flame across the spiritual heavens, projecting from the sun of righteousness, which is now rising with healing in its wings. It ought not be thought, amid the swift and rushing changes, ever and anon going on in everything around us, that there should be changes and rapid unfoldings in spiritual things, of which all else are but subordinate, and bear to them but a phenomenal and representative character.

There is a bright period coming on, when we know not, but we do believe from all the signs of the times, that there is at present the dawning of a new day, that "the night is far spent, and the day is at hand," "and the gentiles shall come to this light and kings to the brightness of his rising." Whether the world disputes or denies it, we know there is spiritual power at work all over the land to a much greater extent than its skeptical opponents have any thought of. When the bright millennial day shall begin to dawn, may we not expect to see unusual displays of spiritual power, and will not many faithful ones be watching and waiting for the coming of their Lord. We know that we bear and sustain a much closer relationship to the source of all things, than we used to have any remote thought of; and as we are drawing nigh unto God, he is drawing nigh unto us. We have already set out that there is but one mind, one life, one source of all being; and we have our real being in this source. We exist from our

own being. Existence bears all the outward tokens of inward invisible being, and makes a correct outward showing of the real inward states. Being is inward. Existence is outward, and always phenomenal, and is marked by motion and activity. All our thoughts and movements are in the sphere of existence. Our outward states are merely the products of the inward mind, which is the constituent potency of our being. The formation of character is an interior work; and each one of us has this most vitally important task on our hands. It is beyond question the great life work we have before us, and from which there is no evasion. And what that character shall be we are responsible for, and it will show out for itself in undisguised reality. Character thus formed gives us our status and fixes our destiny for eternity. And so the prophet admonished; "what soever thy hand findeth to do, do it with thy might."

Character is an inward state and is the product of the motives and desires of the soul; if her aspirations are inward and upward it will be molded into the image and likeness of God. What ever may be the inward state or character, it will be pictured out in the life, and the outward fruit will indicate most fairly the character of the inward tree. Says Jesus, "Wherefore by their fruits ye shall know them." All bodily conditions whether of health or disease arise, unmistakably, out of the inward conditions of mind and thought; if health

there is an orderly and harmonious state of mind within ; if sickly there is a disorderly and abnormal state of thought. To arise in mind, thought and life to the spiritual state and plane, will secure purity of character, and health of body ; as no conditions of the sense life can have a place in the thought there, none could show out in abnormal bodily conditions. We have already shown that sin is the cause of sickness, and as no sin is there, no sickness has a right to be there. Our life is twofold, natural and spiritual, hence we have a dual consciousness. But in the language of Paul ; " However not first that which is spiritual, but natural, and afterwards that which is spiritual." The natural consciousness, is first manifested, and afterwards the spiritual consciousness, which is the true divine order. Consciousness on the outer plane, where everything is of sense apprehension is of course never denied, and the rational plane of mind is to most men regarded, as the highest endowment of which humanity can boast. To be thus conscious is to perceive, and be intelligently alive to our own existence, and whatever is existing and transpiring within the reach and compass of the physical senses ; this is life and existence on the plane of sense consciousness.

But there is a higher order of consciousness still, higher than the rational intellect in its loftiest moods and phases of development, has or can realize in and of itself alone ; for intellect, with all its boasted endowments,

is at last but mortal and is of the unstable and evanescent condition, we denominate *mortal mind*. Our real being, the highest order of our fourfold structure, is ever and anon putting forward his claim to recognition, in the silent whisper "Of the still, small voice." To heed and obey this inward, over-ruling power, and give it dominion complete and entire is to effect the complete development of our spiritual consciousness. Man, material and intellectual, was created first, afterward man spiritual, in the image of God, male and female made He them; man first in order of his evolution; and by the same process the woman is evolved out of the man; and out of the woman the Christ, whose office is to lift up humanity by bruising the serpent's head, which is the lower animal dimension and sense nature; which is ever, until wholly dissipated, lying in wait to put forth its claims of equal right to recognition and satisfaction. Man came forth into existence by the unerring process of evolution; and the long, long ages of the soul's *long* journey, finally ends in his grand climax and culmination in the Christ, who is the head of all principality and power, for man complete in him can rise no higher; as no stream can ever rise above its source. When this spiritual consciousness is ripe and fully awakened within us, we then come into possession of the mystery, which was hidden from ages and generations. "To whom God would make known, what is the

riches and glory of this mystery, which is Christ in you the hope of glory.”—Col. i., 26, 27. The inward man is supreme and owns a divine heritage of power and control over all the lower departments of our being, which includes the lower nature, which is the seat of sin and disease. It is of divine order that the highest should always bear rule, and when our real self is in authority, which is always at one with God, every part of our being must of necessity constitute one harmonious whole, which would insure health, peace and knowledge. All the grasp and influence the senses once held over the mind and life is broken and sundered, and their illusions and deceptions become clearly apparent to our awakened spiritual perception. In this phantastic realm of deceptive appearances, where all manner of sins and suffering show out, as real conditions, and where death has his empire, is contained all that for which the great process of redemption was conceived and promulgated; and to lift man out of this condition of sense bondage, and translate him into his own kingdom, is Christ’s great work now going on in the world; being lifted up, in us, he draws all men unto himself. This philosophical and scriptural presentation of our inward being is of no difficult understanding to the spiritually developed, who occupy a controlling position and are endued with power from on high. For “He that is spiritual judgeth all things, though himself is judged of no man.” Thus we

have, briefly, laid before you the dual condition of things, under which we find our lots cast. In the outer we suffer and learn, we endure patiently and gather strength; and "The momentary afflictions work out for us a far more exceeding and eternal weight of glory." In the lower and outward we are disciplined and educated, and by the chastening rod we learn humility, which is a state of receptivity to the ever present good; we are made to mourn so as to be comforted; become poor in spirit, that we may possess the "kingdom of God:" we become meek that we may "Inherit the earth;" in a word we suffer in order that we may "Thereby become perfect, like the great captain of our salvation, who was made perfect through suffering."

And while this outward training is going on we are constantly developing strength inwardly: we grow in the understanding and knowledge of spiritual things, and so we attain to complete supremacy of the spirit over all the rest; as it is said "He must reign till He has put all enemies under his feet, the last enemy that shall be destroyed is death." Sickness is among these enemies, and is now being put under foot, all over the land; and as he who has the power of death (that is the devil) is rapidly being dissipated, the last enemy must sooner or later follow in the wake. All this is the great work of Christ within us. Man's lapse and wandering away from God, created the necessity for a savior, and the process

of redemption was inaugurated by infinite wisdom. Every element necessary to the complete accomplishment of man's restoration is and ever has been immanent in his very being. God would not suffer a human being to have an existence, without the divine potencies in him to respond back to the source whence he emanated; because the service and worship of any being must spring out of a like nature to God Himself, in order to be accepted, and respond back to Him. This principle of divinity does exist in all things, both animate and inanimate, but man, the highest order of earthly creation, is endowed with a will, separate and a part, to do, or not to do, "To be or not to be," which carries along with it a responsibility, for which he alone must answer in full.

Man has the power to rise into the elements of the divine, and be free in spirit, in a large measure, from all the consequences of the material state and sense life; and the stronger he becomes spiritually, the weaker these become in their hold upon him. The only freedom is that which truth brings; the only real liberty is that of the children of God. And this preeminence of life and being is attainable as we have already shown, while we still inhabit our earthly tabernacle. But one condition is absolutely indispensable, and that is the element of faith, which will occupy the remainder of this lecture.

It is needless here to state that faith is one of the ac-

tive principles that enters into the very life of nearly every voluntary human transaction ; but to discuss it on that line would be outside the purpose of this lecture.

What is this faith, upon which so much hinges ; and how does it enter into the subject we are discussing ? This faith, that is so potential in healing and saving, is certainly of no intellectual type, operating chiefly upon material conditions ; and assuming the reality of evil, which we deny. Faith cure is not Christain Science there is no known science connected with it. It is frequently asked is this the same as faith cure ? Faith cure of course regards evil and matter as real, and not illusion, and that disease of either body or mind is real and they doubtless claim to work on the rational plane, but by the strong exercise of faith call down the healing power, which is very wonderful in its effects sometimes ; but Christain Science works chiefly on the spiritual plane as it cannot be effectual on any lower plane. The faith cure claims no spiritual understanding as to the process ; but relies alone on asking "In faith believing." Christian Science adheres to faith with unabated tenacity ; and like wise to spiritual understanding in extended measure ; and we might say unlimited development. Christain Science work is a certainty, when like everything else the conditions are all right. It is not the gospel the world has been hearing for so many ages, which offers healing to only a part, and so leaving the work incom-

plete, but it offers healing both inward and outward, soul and body, and so makes it a good news to enslaved and suffering humanity the world over.

While faith cures are comparatively rare, Christain Science healing is going on all the time, with little notice given it, save by those immediately concerned.

Faith is said to be the gift of God, like all other real gifts, and springs from the heart, or inmost center of life, for it is with the heart that man believeth unto righteousness. It is said "Faith is the substance of things hoped for, the evidence of things not seen." It brings us into the reality of spiritual things, also assures us of the reality of invisible things. It is said that faith ceases, or goes out, in reaching the point of certitude, in fruition; yet it is an abiding principle and entity, in our very being, and rises out of the heart, as an unfailing fountain, and reaches up to take hold upon God, because it springs out of the divine nature within us, and is ever seeking a reunion with its source, which is God. And thus by faith, as the sole condition, we return to our first estate and enter upon our heavenly, or spiritual inheritance. Faith is the active principle of the heart which brings us back to God. Religion means binding back to that, from which we have been sundered, but faith is the ligament by which the rebinding is made effectual. Hope is the soul's yearning after Gods Love is the very possession of God, for God is

love. Faith leads us into interior knowledge and aids in the unfolding of the interior faculties of the soul; it is itself an inward knowing and an inward seeing, and brings us right up to the point of contact, with the only saving and healing principle, which is Jesus, "The Christ within you," in the language of Paul. It is a law of thought, "To believe the reality of a thing fastens it tighter upon us," and per contra, to disbelieve the reality of a thing weakens its hold upon us. To believe in the reality of an error makes that error ours, with its natural fruits, which are evil.

To disbelieve truth drives it from us, with its rich benefits, and leaves wide open the avenues of the mind for the undisputed conquests of errors; and I tell you, this is the sole cause of human bondage and human suffering. But to disbelieve error and deny its reality drives it clear away, and frees us from its seeming power; to believe truth and affirm its power and presence makes us rich recipients of its benefits and blessings. It is likewise a law of thought, To express, or say, a thing intensifies its meaning and force;" therefore to deny evil and matter and everything that pertains thereto, sooner or later destroys their power over us, and truth and spiritual understanding will naturally flow in to fill the vacuum. The present state of the professed religious world is at an alarming discount, in the quantum of its faith; which has brought down the spiritual

standard very far below par, according to the teaching of Christ and his apostles. They who are leaders and teachers in spiritual things occupy a position very similar to certain doctors of the law and teachers, in the time of Jesus, who stood in the door but would not enter in; and those who would enter, they hindered. But wonderful changes are going on, and many are growing into the power "Of the faith once delivered unto the saints;" and mighty works are showing forth themselves. Faith grows with spiritual growth, and develops strength with spiritual development, by its energies we arise into the very essence divine, by which the heart is purified, and according to the apostle John it is the "Victory that overcomes the world." Nearly every specific instance of healing in the New Testament was attained by faith. "Be of good cheer, thy faith hath made thee whole." "According to thy faith be it unto thee." Jesus commanded to ask in faith nothing doubting; and "All things are possible to him that believeth." "Verily I say unto you I have not found so great faith, no not in Israel, and the centurian's servant was made whole from that hour." The healing of the impotent man at the beautiful gate of the temple, by Peter and John, was by faith in His name. Paul at Lystria perceived that Eneas, the cripple, had faith to be healed. And thus is faith set forth as the sole condition of all healing and saving power.

Faith has an affirmative aspect and operates as a positive force in the interior spiritual life that is everywhere animating and upholding all things, both visible and invisible. It imparts renewed and reinforced vitality to this involuntary life potency, in its application to any given point, and in any given direction: operating in its positive force in the universal life principle, in its higher modes and dimensions, which is a yielding and pliant principle. Faith becomes all but omnipotent in its prevailing energy, when exercised and ordered in accordance with the divine will; "If we ask anything according to his will, he will do it." There is a very comprehensive lesson on faith in Heb. xi., together with what Jesus taught, to impress anyone with its all prevailing efficacy. When faith is clear and centered on the one and only source of power, it lets go everything inferior thereto, as to still hold to the lower would work to diminish its prevailing influence with the higher power. Hence in our healing work we expect patients to let go all belief in drugs, and all external appliances, as possessing curative virtues, all mineral waters as possessing medical properties, all water cure, except bathing for cleanliness, or drinking to satisfy thirst, all magnetic belts or medicated flannels, all traveling for benefit of health, of course no objection to traveling for pleasure or business: everything must be abandoned as having curative virtue, save the spiritual power

and healing life that is everywhere present, and is the sole active agency in every case, when healing is accomplished. As we have stated, good is a positive principle and its silent plenitude is all round and about us and in us, awaiting our recognition and demand upon it, in order to flow in upon us in rich abundance. Faith in asking, actually throws wide open the doors for its inflowing fullness. Christ, speaking through the Psalmist, says, "Open wide your mouth, and I will fill it;" and in like manner speaking through Isaiah, He says, "It shall come to pass that before they call I will answer, and while they are yet speaking I will hear." So mighty is this power of faith in its free and untrammelled exercise, that the great Teacher was constrained to say "All things are possible to him that believeth." Ask what ye will and it shall be done." James says, "The prayer of faith shall save the sick, and the Lord shall raise him up." Faith gives us undisputed access to all things, and we can enter in and possess them; in the language of Paul, "All are yours and ye are Christ's, and Christ is God's." In our healing work faith is an indispensable accompaniment, in our thought energies, to carry home truth to the patient's mind. It is the truth that always corrects every error and disorder; and if doubt goes along as an abridging influence, the operation of truth is diminished and it is shorn of its power, and failure is the certain result. Therefore we should labor the more earnestly to

strengthen our faith; so as always to have steadfast confidence in the principle of truth accomplishing its divine mission of healing and saving, all who will yield to its benign influence. In all man's efforts to quit the earth earthy and rise into the celestial, within his own being, in this his homeward journey, faith is the chief moter; every round of the ladder gained, is by faith's thought energy utilized into requisition, and so expands as to make any hight possible of attainment.

In this world of unrealities and illusions, and consequent suffering where we sojourn as in a strange land surrounded continually by an error atmosphere of carnal and sensuous thoughts, which are ever flying thick and fast, as fiery darts of the wicked one. Faith is called a shield, by which we can ever be impervious to their attacks; it enables us to keep ourselves from becoming involved in the world's false beliefs in evil and matter as real states of existence; and while we are in the world we are not of the world, but are chosen out of it. "We look not upon the things that are seen, but the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." "We walk by faith and not by sight," for like Moses, we can endure as seeing him, who is invisible." "For we seek a country which is a heavenly (spiritual) and a city which hath foundations, whose builder and maker is God."





LECTURE IV.

DENIAL.

THERE is a principle, invisible, but a living entity, that is manifest in every living thing. It is that universal life principle that is all about us, and in and through all things. It is a spiritual manifestation, imminent in, and inseparable from, all visible things that indicate life in any degree or form. It is the invisible moving life principle that pervades the whole universe. From it the earth receives its vitality, and likewise that which the earth brings forth as food for man, and all animate creation. It is the life that is in the water we drink, and in the air we breathe.

Now we affirm that all this outer, or manifested, existence, called matter, exists from spiritual force or projection, and as that process could not change its nature, it is still spiritual, and controlled by laws that are essentially spiritual, though they are called the laws of nature. This outer order of existence, called matter, comprises the earth, water, fire and air, and are circumscribed in

their extent, as they are in the main planetary. And there is still another very fine material substance, called ether, a principle that fills all space between all worlds; that constitutes the medium of communication between all the suns, planets, and heavenly bodies that revolve in space; and is the bearer of light from one to another, and also of the attractive and repulsive influence they exert one upon another. Through it we receive, direct from our solar center, light and heat; as without this medium neither could ever reach us from that immense distance. All the solar, lunar, and planetary influences exerted upon our earth, or its environments, reach us through this sublimated element.

Going inward, where this ends and the life principle, above spoken of, begins, is indefinable, but all have a spiritual dependence and exist spiritually. But, to return, this all-pervading life was called by the Hindoos, *Akasa*; in the Latin, *Anima Mundi*, or world soul. It also received for a name, by the ancient mystics, the "Astral Light." The poet Byron called it "The quick spirit of the universe." But whatever name it may have, in any age or country, or by any people, it is the nearest to us and most outward manifestation of the Holy Spirit. This is the life we take in when we breathe, and is the "breath of life." It is ours, for our use and appropriation; and receives the impress of all our acts and thoughts, and preserves them perfect and entire;

and is a book of remembrance in which is registered the whole history of our minds; and receives upon its universal tablets every thought that goes forth from us. It is likewise the medium of communication, by thought effluence of all minds, so as to make it a thought atmosphere, without regard to good or bad; as it takes whatever is given without regard to quality. It is the medium through which individuals impress us either for or against themselves; it becomes the mental atmosphere of families, communities and countries. Thus showing it to be the inner world of which the outer is but the shadow; and it is always true; when the real changes the shadow must change in like manner. This is true in respect to our inner states and our outer bodies, which are but their shadows. Because, as in Lecture I, we laid down the premise, that all is mind; when our true inward self is manifested, and has dominion over the sense nature, and all our thoughts and feelings are good and spiritual, we give off a divine spiritual aura or atmosphere; but when the reverse is true, and our selfish sense nature is the ruling element, then we give off a sort of negative repulsive influence, which helps to make an evil atmosphere. In the language of Jesus, "A good man out of the good treasure of his heart bringeth forth good things (or thoughts), but an evil man out of the evil treasure of his heart bringeth forth evil things (or thoughts)." Matt. xii., 35.

This inner world of mind is the epidemic atmosphere, which is the vehicle of many more things than disease. There are fashion epidemics, money loving and money getting epidemics, traveling epidemics, opera and show epidemics; these are evil epidemics; and there are great revival epidemics, which sometimes spread over large districts and accomplish wonderful good; all going to show the inward connection of all minds with this *Anima Mundi* or world soul. We give off from our minds into it, and by thought and feeling formulate ideas, which are there preserved as our own; if evil they are there registered against us and by us; if good they are our own to come back to us, as good, whenever called, and are the "good foundation we lay up for ourselves in store against the time to come." In like manner "we lay up for ourselves treasures in heaven."

It is the universal storehouse of events; it keeps a record of every transaction, great or small. Nothing is ever lost, or forgotten, which has once made its clearly defined impress there. It is the medium through which we can see places and faces, with the inner eye, that we have seen before, which might be called the vision of memory.

We have thus essayed to lay before you some of the realities and wonders of this unseen world and inner realm, in which we all live and move and have our being. In which we can grow up into its higher realiza-

tions, and gather strength as we rise to higher understanding, and more and more become equipped for the great work of helping self and our brother man out of the mazes, quagmires and quicksands of this state of mortal illusion and material environment.

This lesson is on denial. There is philosophy somewhere in connection with this negative proposition. The very existence of such a thought, is due to wrong or evil somewhere, and contradiction or opposition to what is accepted as good and right. We conceive, that were everything order, union and harmony, the world over, there really could be no occasion or place for the negative proposition; (save in response to interrogations) as there could be no wrong thing or error to deny. But in the world's present state, the subjects which call for denial are countless in number, as the earnest seeker after truth will be early made aware. He will be met by error and confronted by wrong, at every turn; and he must keep his armor on, and be ever on guard, to prevent surprise, and save himself from becoming involved in any measure, by the errors of others; for by agreeing with them in thought, word or action we become partakers with them; and thus our vision is blurred, our strength weakened, and understanding brought low. "Let him that thinketh he standeth take heed lest he fall." We would say deny every error mentally, that at any time and under any circumstance

confronts you, and so "Resist the devil and he will flee from you." What should we deny? We answer, every word or thought that contradicts or does violence to the principle of truth; as that is the positive principle, that enters into all things, it should be contended for and sustained at every point, and at all hazards. The word of denial can be used freely and effectually, under circumstances when it would be far from safe to speak out Boldly in defense of truth. We all have the power of silent thought which is as old as humanity. But its potency has never received general acknowledgement, until this age of developing power has brought it into requisition. In Lecture 1st we endeavored to set forth clearly, though briefly, certain statements we hold to be true, and everything to the contrary false, and should be denied. Truth always holds the mastery over error, and will sooner or later destroy it. This is a great work of truth we have entered upon, and there is a very broad field before us, "white unto the harvest." Ignorance, error and unbelief form a sort of trinity, which are the fruitful causes of all the ills that exist, and hold the world in chains and darkness. To effect a deliverance from this bondage is to destroy these states, and let in the power and light of truth. Under the dominion of this trinity sin, suffering and death have their place and power; and cause the wail of human woe to go up from every land, and the sighs and moans of stricken

ones are borne on every breeze. To effect deliverance from sin, sickness, poverty, and all sorrows that weigh down the life and crush the heart, and from the fear even of the last enemy, is the mission of this great work, so recently inaugurated. The word of denial is one of the chief instrumentalities. It was promised twenty-five hundred years ago through the mouth of the prophet, that "There should be a proclaiming of liberty to the captives, and the opening of the prison to them that are bound." Isaiah lxi., 1. We ask is not this the condition of humanity, the world over to-day? Are they not bound in the prison house of material beliefs? Does not evil and matter hold cruel dominion over earth's populations? Are they not continually exposed to all kinds of unforeseen ills; and do they not regard sickness, suffering and death as conditions into which they were born, and from which there is no escape? Does not all this suggest strongly that there has always been a means of escape? But few in the world had any certain knowledge of it; and the rest disbelieved it, and would not receive it. Just what appears to be the case in this age. There is nothing more sure, than, that such a means was pledged in the *old* testament scriptures, provided the people fulfilled the conditions required of them. As we showed in Lecture 1st they were promised immunity from the diseases of Egypt. Now the word Egypt in mystic symbology means the body, and thus

explained, we get much light on that promise, which does apply to all the children of the same great Parent, when and wherever found. We then might read it somewhat this way; "If ye will walk in all my statutes, and keep my commandments, then will I keep you free from all (bodily) diseases for it is I the Lord that healeth thee." So we have an insight into the means of deliverance; which is by coming out of the body, and living the life of spirit; which from the beginning was intended we should do. There will necessarily have to be prepared a remedy of a higher order, than has hitherto been administered. So long as man in his ignorance and unbelief holds in thought, to the reality of evil, he will, to that extent have his share of it; so long as he holds to matter, as real substance, he will have to that extent, his share of its bondage; and this latter is enormous, as well as the former, as it takes in all things that belong to the outer life, and are apprehended and appropriated by the senses. On this plane man is called by Paul in Romans, "The natural man, that perceiveth not the spiritual things of God, neither can he know them, because they are spiritually discerned." From what then can we look for relief? Science so called has been relied on. The science of medicine claims to contain all the panaceas and antidotes, for all the afflictions known. Out of scientific medical institutions, with all the improved appliances known, for the acquisition of knowledge, to-

gether with the highest skill in pharmacy, have come physicians, almost countless in number, who are everywhere plying their profession; new discoveries are continually being made and remedies brought forward; and yet the most learned, of that learned profession, assert that disease is on the increase, and their complications greater than ever known. Recently in the face of all the medical science of earth, a senator offered a bill, in the United States senate, setting forth the proposition to pay one hundred thousand dollars, by the government, to any one, who would produce an infallible remedy for yellow fever. Then we are forced to conclude that the world must submit to and live, in all this state of things, powerless and helpless. But we rejoice to be able to proclaim, that there is a bright side to this picture, as there are to all pictures, if we only knew it. We all have the power lodged within ourselves, yes each one of us, to rise out of this lower state of thought, into a higher reality of life. The divine oracles are full of such promises. Says Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. xi., 28. "If the Son make you free, then are you free indeed." Paul says, "Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come." I Tim. iv., 8. All these promises for good have special reference to this present life. It cannot be disputed that we all have an inherent right

to be free from sin and all that flows from it. But how shall we begin the task? Now the truth is, all these states, about which we have been talking are nothing; are non-realities, however much they may appear to the contrary: without sense apprehension we would have no means of cognizing them at all; and when they are removed, and we are wholly free from them, then we are conscious of their nothingness. If I say I have a pain in my head, and I think it is very severe; but I persistently deny it is real, but only seeming; I continue to deny it away; and soon I forget all about it; and when my thoughts recur to it, there is no pain there at all, it is entirely gone.

Then what are we forced to believe, that there was no reality in it at first; or else it would be there, or somewhere; but it is nowhere; and is nothing; and if nothing now, it always was nothing. We say it was a sensation; well the result shows how unreliable the senses are in their present inverted and perverted state. We all have two selves, at least to begin with, which is true under the natural conditions of our earthly existence. We are first natural in our consciousness, and the outer sense life seems to be all there is, and our bodily existence—our real selves; besides we view all things around us, that are visible as the real, substantial entities of existence; our senses play upon all these, and they in turn answer back, and by this process the

illusion of the senses is created; we accept the shadow for the substance; the outward for the real; the visible for the invisible; and thereby establish upon our natural selves, the deceptive appearances of all outward things; and likewise the conditions of those outward and visible appearances; and this includes our bodies and their conditions; and yet all these outward things we call material are the most, unstable, evanescent and unreal in the whole universe. Their constituent properties and primal elements are nothing but impalpable gas. There are four gases—to wit: oxygen, nitrogen, hydrogen and carbonic acid gas; and from these in varied proportions of combination, all visible bodies are formed. All the great bodies of water are but the union of oxygen and hydrogen. So if it were possible to dissolve the union between these two gases we would have no water; and in the mystical language of Revelations; "There would be no more sea." And so all bodies and solids whatever, could in like manner be dissolved and dissipated into the atmospheric regions, and on into ethereal immensity.

Peter, the Apostle, speaking in reference to the destruction of the visible universe, says: "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness," II Pet. iii., 11. The outward self we have been talking about is not the real self, and is equally corrupt-

ible, changeable and perishable as all these outward things we have mentioned, in as much as its physical components are the same.

But we all have an inward self, which is imperishable and divine, and always in the image of God; and of which it is said "Created in righteousness and true holiness." And the Apostle said: "Though our outward man perish our inward man is renewed day by day." By bringing the inward man into full revealment and manifestation, he assumes his heritage of dominion, and the old false self perishes, and with it go all its sins and diseases, both of body and mind; and in this manner "We become new creatures in Christ Jesus; old things have passed away, and behold all things are new." The Apostle says: "Let not sin (or error) have dominion over your mortal bodies." And we teach that the most effectual way to break its hold, upon us, is to deny its reality and power. Every time we deny earnestly that error has any power over us, its strength is diminished in proportion to our earnestness and faith; and truth begins to show its light; every time we deny ignorance, we to that extent, destroy its power, and knowledge will begin to rise upon its ruins; every time we deny earnestly unbelief, we cast it out that much, and faith will of a certainty begin to dawn; every time we deny the power and reality of evil, we open the door for good to come in; every time we deny the power and

reality of matter, the freer we become from its bondage, and so rise into spiritual reality and power. All this is no mere theory, but truth and actual certitude, in accordance with the laws of mind and the inner life. It is work or practice, and not theory, we wish to inculcate; and your own experience will be your best answer. Denial enters largely into the healing methods, which we will explain in the future lessons.

There are unlimited possibilities lying out before everyone, in the boundless future; there is for each one of us unlimited expansion; and in our innermost there are sleeping faculties of soul, that have never yet awoken; there are gems of thought too pure and bright to be expressed by the crude language we now speak. Each one of us is a great world of being, and, for aught we know, worlds within worlds, as infinite as our development and boundless as our possibilities. We now see life in a new light, and the purposes of existence are wholly changed; we no longer regard our true selves as the weak, helpless and dependent creatures we were taught to believe; but we claim and own a divine heritage, of unlimited domain, on the spiritual side of our being. When we view with the mind, through the senses, the outer dimension of existence, we find everything suggestive of limitation, weakness and dependence; for time and space confine all within very narrow bounds. But when we turn the thoughts within and per-

severingly press our way onward and upward, we soon enter upon unlimited unfolding in the realm of spirit; all earthly trammels have fallen away and matter can be viewed from a point of spiritual vision as to its natural relation to its source; and the passing and perishing concerns of earthly interest have lost their hold upon us, and we can have sin, suffering and death all under foot; death is to us no longer the king of terrors, but the gateway into higher, purer and more perfect states, opening up to us in the boundless realms of spirit. In the language of John the apostle, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see Him as He is." We have a clear way out of all these mortal conditions; a way out of sin; a way out of sorrow, fear and disease; a way out of death. Says Jesus, "He that liveth and believeth on me shall never die." We have a way out of poverty and want; a way out of our old selves, with all their blurred and blighted aspects; a way out of the whole realm of mortality. And in the new state and life to which we rise these conditions can never reach us nor come nigh to us. Jesus says, "I am the way;" "I am the door: by me if any man enter in he shall be saved and shall go in and out and find pasture." John x., 9.

We close this Lecture by giving a rule for a guide for all workers. The only *real* self is perfect—made in

the image of God—is always one with God. Now, *whatever* cannot be predicated of this divine self should be denied; and whatever *can* be truthfully predicated of the same should be affirmed.



LECTURE V.

AFFIRMATION.

I N our 4th Lesson, as a wholly indispensable agency, in the science we are endeavoring to make understood, we took occasion, briefly, to treat of the universal life principal, or involuntary life potency everywhere manifest, as to its nature and general features; and as a medium of communication between mind and mind; of its taking form and quality from our thoughts; and which receives the impress of all our actions, during the whole period of our earth life. This principle is mind as well as life, and is the basis of our unconscious minds, as our conscious and unconscious thoughts flow into it, and it in return with its multitudinous thought impressions, flow into our unconscious minds. We cannot estimate this full and free manifestation of the one life and mind too highly, as it is the basis and medium of all the occult power, that has been displayed, in all ages of the world's history. In this age of rapid movement in progression, a large proportion of the thinking world have reversed

the direction of the mind's operations, from outward, through the medium of the senses, to the inward exploration of this mystic realm of spirit. It is the inner universe, of which all visible things are but the outward tokens. In the present lesson we desire to apply this principle in another aspect of the subject. As this lesson is of great importance, in the rich benefits and experiences it is sure to yield, it is proper we should lay a broad and deep foundation, upon which to build our superstructure of spiritual and scientific teaching. In this primary dimension of spiritual manifestation, in which we live and move and have our being, our work of growth in spiritual wisdom and understanding is begun; and by sacrifice of the outer life we develop inwardly, and rise spiritually, to a point where we are capable of doing good, in the way of shedding a halo of spiritual life and light all around us; and healing and blessing others, under proper conditions becomes a certainty, provided the patient has not crossed the fatal line of life, in which case death is inevitable, without the intervention of miraculous power, and this is not claimed to be such by any Christian Scientist. This inner world is the field of the mystics' operations; for unless we leave the plane of the rational intellect, whose exercise is principally outward, and ascend to a higher order of thought and feeling, we can accomplish only what is conceivable on the rational plane; our thought influ-

ences would flow only from that plane, and would reach no higher plane in the recipient, and temporary and surface good would be all. But when we arise to the spiritual point in ourselves, we are continually reinforced, by the divine spirit, with which we are one, and there become co-workers with God, and are able to "Do all things through Christ who strengtheneth us." We touch God at every point of existence, both visible and invisible.

We are held closely bound to our planet by what is termed the law of gravitation. A little higher than the physical is an order of life called the magnetic, and then a step higher the rational, which is mind, known as intellect; and still higher is the spiritual plane; and all the way from below upward, and from without inward, we are never sundered from the invisible *All*. The spirit is the supreme condition of our being, and when allowed by the recipient it operates on the next order to itself, which is the intellect, with wonderful energy, so that the faculties thereof are raised to a higher tension, which engenders a degree of enthusiasm, for which mystics have been noted in all ages. The intellect thus illuminated and energized by its ruling principle, the spirit, in its turn acts directly upon the magnetic principle, which is the seat of sin and disease, and this lower dimension shows its condition out in the body, with which it is immediately allied and connected.

This, in short, is the process of healing. As intimated already, we in spiritual thought address the spiritual self of the patient, or our own selves, by calling it into manifestation; and words of truth spoken thereto help to give the spirit dominion over the whole human kingdom; and the spirit's work is order, union and harmony in man throughout, and that necessarily includes the health of the body; for without that his work would be incomplete and the human house would be divided against itself. In Gal. v., 22 we have this language; "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." In Deut. xxviii., 21-22, sickness is expressly pronounced against the breakers of God's law, "The Lord shall make pestilence cleave unto thee;" "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation," etc. This all might sound like empty and barren theory unless we give one explanation. We all know that there have been spiritual people all along the ages, or at least they were such very often, and they were to all appearances as much subject to disease as other people; now here comes in the application of that great law of human thought already alluded to,—the law of the will and belief of the man himself. He may be spiritually exalted at times but for want of true spiritual knowledge, he takes with him in his

thoughts, a part of those conditions of the lower dimension; not even conceiving that he has a divine right to be free and exempt from them all, according to holy writ; but holding them all in his mind both conscious and unconscious as conditions inevitable: and by words bearing on them, fastens them upon his very life; and this is what makes to so many the religious life, such an unrelenting warfare, they will not claim their rights and heavenly heritage, they do not ask (or affirm) for this great liberty, in order that they may have it. What says Jesus; "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done." If we have power to rise into heights where sin can not come, we ought to be free from sickness as a consequence of sin. All law is inflexible, operates uniformly, whether what is called natural laws or spiritual laws; and when we infringe upon law we, whether saint or sinner, are sure to incur the penalty, and there is no relaxation or deviation. But our great work and aim is to put ourselves under the one law of good, and grow up into it, expand and develop in it, and then we will have no occasion of suffering the harsh penalties of broken laws. When we affirm faithfully and persistently, that good is everywhere about us, waiting our call; and is *all*,—to the complete exclusion of any thought of the reality of evil; then we get good in its plenitude. Without this supremacy of the spirit, the man is like a ship

at sea, at the mercy of the breakers and storms, without any pilot at the helm, he is a weak and helpless particle of existence, subject to every exigency and influence, that may at any time come unbidden, to do him hurt.

All the wrong states, that are at any time, shown out either in mind or body, are in the main due to the want of that dominion of the divine man, which was accorded him, from the beginning. All our bodily conditions are the certain results, of a condition of mind lying back and within to them all. The physical body in all its varied formation and development cannot be otherwise, than a pre-existing force called mind has in its unconscious workings ordered and directed that it should be; and the state of bodily health is exactly due to this cause and no other. In "Christian Theosophy" by J. H. Dewey, M. D., (page 133) we quote the following: "The ideal of the mind concerning the body and its limitations, is of necessity reflected on the body, and forms the model, into which the automatic functions are continually reconstructing the new forming tissue; and the human being whether conscious of the fact, or not, is actually making his outward man, after and into the pattern furnished, by his own mind and thought." Thought is the one great motive power that drives the universe and everything in it; nothing can exist without it, and it constructs and reconstructs every particle of existence; whether our bodily states be healthy or sickly, is due to our manner

of thinking. If we can get people to rise, to a correct spiritual manner of thinking, there will be no question as to what the bodily states will very soon become. The higher we can rise into spiritual thought, the more effectual will be our work; healing always carries along with it growth, in spiritual power, to the extent, that the patient yields to the benign influence. All "Will power healing" is mortal mind work and necessarily of the error kind. We do not mean, that we shall not employ our wills, in our spiritual healing. The faith, will, and even imagination of the healer play an important part; we do not mean the imagination in its common bearing, —of the creation in thought of something that does not really exist, but we mean that force of thought, which calls forth the real health and perfection that is already there, and conceives and sees the real self to be perfect. The sphere of the rational mind is chiefly outward and apprehends through the senses, and is limited by the sensuous environments; it must need to be elevated and energized, by a higher order of mind power, to make it in any manner effectual as an operating agency, on the lower stratum of mind, which is dominated the *anima bruta*, which in its turn acts immediately upon the vital principle, of the body and physical organism; this lower dimension must be corrected, by the rational mind, which in its turn must be illuminated and corrected, by a still higher potency, the spiritual inward man,—the ruling

power,—when order and harmony reigns in the human kingdom.

But we have digressed. This ever present life operates involuntarily as a renovating and restoring power, to remedy and heal every breach and cure every disorder. It is the elixir of life, “the power of the Lord which is present to heal.” And this healing life is everywhere present, and whether the object be human, animal or vegetable, it makes haste to do its healing work. It is divine, and therefore pure and perfect; and all life of whatever grade operates in it, and it enters into all life and operates in all. And as all life is of this one life, which is perfect and whole, and always in a state of harmony, all emanating from it ought and does bear the same nature and qualities. How then do we account for disease in the world? We answer by sin, or man’s departure from the spiritual center of his being, in the exercise of his own free will; and by thus turning away from his true divine self, and seeking a life of sense gratifications; and persisting on this line, he created a selfhood on the outer plane; and thereby becoming the natural man, with a decided tendency to the lower and sense gratifications; which was the inhibited tree. And by this mode of procedure man became earthly, sensual and devilish; all the order, harmony and union of his being were broken up; the purity of his soul became marred by its illicit union with matter

and the sense life, and thereby he severed the tie which bound him to God. And so it now is. He readily became the victim of fear, and the selfish nature generated and grew luxuriantly and became a great fruit bearing tree of evil. Thus the harmony of that pure and perfect life that man enjoyed in the perfect and holy life was destroyed; the floodgates of evil were opened, and all these mortal ills flowed in upon him.

Without God, or Good, we have unavoidably the opposite, which is evil. This is, in brief, the fall of man and the consequences which flowed therefrom. All this being true, does it not argue that a return to the primeval state of purity and perfection would, under the manifold grace of God, bring back all that was lost in the lapse from the first estate, and with it complete emancipation from what is known as sin, suffering and death? All the scriptures bearing on this subject are most certainly on the affirmative side. Restoration to the same spiritual state does work exemption, from the conditions of the fallen state. When man, by disobedience, fell down in the carnal life, he incurred the evil conditions of that life; but being restored to the divine spiritual life, none of these conditions have any power, or rights over him; it is his heritage and right to be free forever. All this work in both directions is wholly confined to the realm of thought. As Paul says in Romans; "To be carnally minded is death, but to be

spiritually minded is life and peace." And Jesus said ; "He that believeth on the Son hath everlasting life;" and "If a man keep my sayings he shall never see death." John viii., 51.

In Lesson 2nd on denial, we laid down the mode and process, by which the mind is freed from error, and by which evils, so called are cast out. The spoken word, in denial, always proves efficacious, by its operation in the universal life, which is the medium of thought communication, between all minds, as we then briefly explained. It takes form and quality from our thought and feeling, and so becomes our agent and active principle, in clearing away, and freeing our minds of disordered and morbid conditions, and by thought impression accomplish the same results, in others, under certain conditions of receptivity. As this potency is a manifestation of the life of God, for the use and appropriation of his children, it is an ever present substance, as a life giving, invigorating and healing power. When used as a potential agent for good, it becomes far more available and active in its operations. While its agency by thought reinforcement was shown to be available in denial, we think it even more so in the method of spiritual training, we denominate *affirmation*; for the very principle itself is positive and affirmative, in all its voluntary operations. So our positive and affirmative thoughts operate much more forcibly, in it, when carrying on the

work of good. And this statement of its positive nature, may account, in part, for the conflict and opposition, denials so frequently engender. This spiritual substance is the upholding power, of all visible things, and is good, and works to good ends, unceasingly; it is the very essence of good; it is at all times subject to our bid and call, and in its involuntary efforts, makes haste to operate, intelligently to repair and heal, every time nature's harmony is interrupted. As it is life it acts, uniformly, as the only preserver of life, in whatever mode, that life may be manifested. This is all evident to thinking people, who pay any attention to scientific research. All of us can grow and develop in this occult realm of spirit, for our spiritual nature is in harmony therewith. It comprehends the whole universal empire—length, breadth, and height and depth. It is the great interior field of labor, and in it we can attain to unlimited power and understanding, and all needed good is given for the asking (or affirming). In it is the "Path of the just which shines more and more unto the perfect day;" through it runs "The highway of holiness on which the redeemed of the Lord shall walk;" and on which "The ransomed of the Lord shall return, and come to Zion."

And all these states are within reach of each and every one of us, to be sought and found, by great agony and sacrifice, and by casting our will into the will of God.

There must be a universal order of harmony running

through all existence. If our bodies are physical, it is because our planet has a physical dimension. If we have a lower order of life, called magnetic it is because there is a magnetic principle pervading the universe. If we are endowed with intelligence, it is because the divine intelligence is everywhere manifested, in the whole universe. If we have a spiritual nature, it is because there is one omnipotent, omnipresent and omniscient spirit filling all immensity: "God high over all, and blessed forever more." All this is infinite, but we are finite, possessing all the co-ordinate qualities of the infinite. This is the true phase of our being.

Now perfect order and harmony reign in the infinite; and our great life work is to get the same order and harmony established in the finite; so that all the finite dimensions of our being shall become one harmonious whole; then we become one with the infinite, and thus have attained unto divine perfection, as Jesus, Paul and John taught. Pursuing this thought still on, we all the time, though finite, have our being in the infinite, and we a finite limitation thereof; and we develop inwardly into the likeness of the infinite. The infinite is God, and what He has made, which is all there is; the finite is the whole in miniature, with unlimited possibilities of development, as a son and heir of the most High.

There are no bounds or limitations to spiritual unfolding, when once we are fairly on the spiritual plane,

as a permanent exaltation; for our spiritual evolution goes on perpetually in the infinite spirit; and we are no longer hampered and circumscribed by natural environments, but are free in the divine atmosphere and boundless realms of spirit. Following our perfect typical pattern and exemplar through his sevenfold stages in the redemptive process, and realizing what he underwent, our inward divine self develops into his likeness and image; for he is, in us, bringing every thought into subjection to his will; and by a complete renunciation of the sensuous life or carnal mind, we crucify or "put off our old or natural man with his deeds." Following this we become risen with Christ and "walk in newness of life," and are admonished to "seek those things which are above, where Christ sitteth at the right hand of God." We are helped along in this divine career, by a principle that works as a mighty momentum, to bring us nearer and nearer to the source and center of being,—and that is faith which will be the chief topic in fifth lesson. There is within the inmost depth of every fragment of humanity, the divine elements of faith, hope and love. This principle of faith is an inseparable concomitant of affirmation, which is in itself a species, so to speak, of faith, for to affirm and not believe would amount to contradiction, in thought. To earnestly affirm a truth is to believe in it, and so the healing work will be rendered all the more effectual. To recognize

error as such, and deny it away has the unmistakable tendency to free us from its illusion. To recognize truth as such, and affirm it by the word of truth brings us its indisputable certitude. Truth spoken will find an echo of response sooner or later from every human heart; for within the depths of our being, it is said, there is the way, the truth and the life. The occasion of denials is on account of the errors the whole race has been plunged into, and each individual has become more or less involved.

Affirmation rises out of a principle directly the opposite, and works wholly in the interest of truth and good; it puts the mind into a receptive condition for the good, that is all around and about us, waiting our call.

All the teachings of Jesus were so very simple, but with wonderful depth of meaning; but we of this grossly materialistic age, have slid so far down, from the high, divine point, from which, He taught, that we find ourselves slow to accept, without qualification, the good things that He taught should be ours, for the asking.

Affirming is asking. If the mind is weary and weak, affirm rest and strength; if seeming evils threaten, affirm all is good. If you lack wisdom for any undertaking, affirm that you have it. If you wish to develop in understanding, affirm, that you are growing in understanding. If you want power, affirm it. If you want knowledge, affirm it. Whatever, in fact, on this line is

desired get it, by affirmation; and it is wonderful how it soothes and comforts, and clears away the clouds, that will gather about us. Denial helps us to put off the lower sense nature, which is the seat of sin and all its consequences. The selfhood, we may say, is engulfed in this lower nature; in the scriptures, it is called the fleshly mind; and the Apostle tells us that "They that live after the flesh cannot please God." Affirmation works to bring the real inward self into manifestation; which is spiritual and forever free from the conditions of the lower selfhood. It is clear that all the teachings of Jesus had reference, almost entirely to the inward man, and to his complete and perfect development, He taught that "If any man would come after Him let him deny himself" (or selfhood;) that a man should forsake all things that pander to its gratification; he must forsake father and mother, brethren and sisters, wife and children, land and houses, for his sake and the gospel. Of course He did not mean, that they should quit them and go away from them; but forsake them, in thought and feeling as the chief interests of life; and as occupying the highest place in the affections. All these appertain to man on the plane of the outer life. The passage is a great spiritual lesson. The work of Jesus was to teach men the allness of spirit, and that the flesh profiteth nothing. He told them to call no man on earth their father, they had one Father even God. Also my words

are spirit and they are life ; all having strict and special reference to the spiritual aspect of man's nature.

Affirmation is the great panacea, for all the little seeming ills and annoyances of daily life. Affirm good all the time, and good will come; affirm your real self is spiritual, and you will find yourself rising above all these seeming disagreeables, into spiritual thought. Affirmation helps us to open out the fountains and faculties of the soul, that have been hitherto lying dormant; and works to set the confines of the soul's dimensions, far out into the infinite.

Every affirmation of life, love, truth, brings them to us. Affirmation helps us to grow into mysticism, or spiritual consciousness, by which, like Jacob at Peniel, when his name was changed to Israel,—we have “Power with God and men and can prevail.” Whatever we want in the line of good and right, we get by affirmation. There is no limit to the abundance—all free. “Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.” “All are yours and ye are Christ's, and Christ is God's.”

Affirm: Omnipotence filling all things.—“Behold I stand at the door and knock.”

Affirm: Omniscience everywhere.—“Behold I stand at the door and knock.”

Affirm: Omnipresence of good.—“Behold I stand at the door and knock.”

LECTURE VI.

SPIRITUAL GROWTH AND UNDERSTANDING.

TRUTH is the one reality of the universe, and is the supremest mode of thought; before its power every confronting and opposing pretension must sooner or later inevitably subside. Its one light is "the light of the world and lighteth every man that cometh into the world;" "the light that shineth in the darkness and the darkness comprehended it not." To know the truth lifts us out of the mire and clay of material beliefs and sets our feet upon its own solid foundation. Its light enables us to see that all things outward are but the deceptive appearances and shadowy illusions of a phenomenal display to the outer senses of the invisible realities of existence. Carlyle, the English essayist, and one of the most advanced thinkers of the age, said: "All matter exists spiritually, and represents some idea and bodies it forth." The apostle Paul, in Rom. i., said: "The invisible things from the creation of the world are clearly seen, being understood by the things that made;" and the same

authority says further: "While we look not at things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." II Cor. iv., 18. Truth is always consistent with itself and is never at variance; and this is applicable to all ages, countries and peoples. Truth never increases nor diminishes, but is the one unfailing fullness and fills all things. Every time truth is spoken for its own sake God is honored and worshiped, because it is the principle lodged within that is capable of responding to God. Its opposing pretensions are error, lies, negation, nonentity. Ignorance is the one cause of all human ills, and truth is its sole destroyer and the one and only remedy for all the evils with which humanity is afflicted. Says Jesus: "If ye continue in my words, then are ye my disciples indeed, and ye shall know truth and the truth shall make you free." It is the power that saves and heals. "Sanctify them through thy truth, thy word is truth." "I am the way the truth and the life." "The spirit of truth which proceedeth from the Father shall lead you into all truth." These are the sayings of Jesus, of whom it was said by his enemies, "Never man spake like this man."

"When truth's clear light shall shine,
With beams of radiance all divine,
And no mist, or cloud or doubt arise,

To come between our souls and Thee;
Humanity will rise and sweep the skies,
And be forever free."

As our work is inward, mystical and spiritual it is but reasonable that learners should ask for some satisfactory evidence, or tangible testimony of the reality of all this invisible process and mysterious order of things. It is certain no proof of an outward character, as mathematical demonstration, or intellectual process of moral reasoning, could on any wise be admissible. Human testimony coming solely from rational convictions is entirely ruled out, as belonging to the lower plane; and in Christian Science of mortal mind authority. It is said in the 2d Epistle to the Cor., "The natural man perceiveth not the spiritual things of God, they are foolishness to him, neither can he know them, because they are spiritually discerned." But there is an infallible guide, called by Jesus, "The Comforter, The Spirit of truth; whose office is to take the things of God (good) and show them to us; to Lead us into all truth and show us things to come." And following up this line of thought and presenting the spirit work in practical form the Apostle Paul in I Cor. xii., sets forth in specified detail the very works of the spirit, which Jesus had long before indicated in more comprehensive form. Thus inwardly the Holy Comforter, the Spirit of truth imparts indisputable proof to the illuminated conscience, setting up a state of subjective

consciousness, by far more satisfactory and conclusive than any intellectual process of argumentation. "For the witness of God is greater than the witness of men;" "It is impossible for God to lie." Therefore since the authority of the inner witness is firmly established it ought to have complete control of all our thoughts, wishes and motives. But to deal dubiously with, and regard it with listless and indifferent concern is equivalent to veiling its light, and disputing its influence and certitude. And pointedly comes in here the Apostle's admonition that "We should give the more earnest heed to things that we hear, lest at any time, we should let them slip." It might not be unfitting here to give you a very clear and graphic description of this interior manifestation of the spirit given to every man to profit withal. "The spirit of truth whom the world cannot receive, because it seeth Him not neither knoweth Him; but ye know Him for He dwelleth with you, and shall be in you." John xiv., 17. "He shall teach you all things." John xiv., 26. "He will guide you into all truth, for He shall not speak of Himself, but whatsoever he shall hear, that shall He speak, and he will show you things to come." John xvi., 13. We know that the spiritually developed do have a certain and incontrovertable experience, that there is ever within an indescribable influence, that has taken up its residence in the supersensuous and spiritual dimension of our being; whose characteristics are virtue, (cour

age,) meekness, patience, gentleness, unselfishness, freedom from fear, freedom from the love of the world and the things of the world ; a yearning to do good ; and help the suffering and needy ; and crowning all with faith, hope and love. It is the true divine self manifested, and has entered upon its heritage of bringing every thought into subjection to the divine will. It is within the "Lo I am with you always even to the end of the world." This divine power within is the source and occasion of all the healing of the ages ; by some of the prophets in the olden times ; and in a marvelous measure by Christ and His apostles, and the early church. And the thought is rising now into prominence, and becoming most clear to minds unswayed and unwarped by prejudice, caused by reckless adhesion to theological dogmatism, that healing was a part of the great gospel work, and shall continue to be ; for it is the same power of the Lord which is always present to heal as in the beginning. It is a part of the blessedness of the kingdom that Jesus taught his followers to pray that it should come ; and which Paul said was "Righteousness and peace, joy in the Holy Ghost:" which are directly opposite states to sin, sickness and all manner of suffering. So we are compelled to conclude that these seeming conditions of the perverted lower nature "have no part nor lot," nor place in the spiritual kingdom of God, which comprehends all the realities of existence, both universal and particular,

visible and invisible. Thus we can fairly and logically legislate as realities, sin, sickness, suffering and death entirely out of the universe. This inward unfolding of pure understanding, gives us the clearness of inward perception, to comprehend the indispensable work of atonement. Not that an innocent victim should be required to suffer, to appease an angry God, for how could God be angry, when "God is love." We have previously intimated that man has a fourfold nature; the animal, intellectual, physical, and spiritual. When these shall become unified into one complete whole, each one from the lowest rendering loyal obedience to its next in power; and so the whole humanity is under the dominion of the spiritual nature which inaugurates perfect union, order and harmony throughout the whole; as in the language of Paul; "In whom all the building fitly framed together, groweth into an holy temple in the Lord." Eph. ii., 21.

The redemptive process is to indraw; and to reach down to lift up the lowest, by the gradual work of involution; for creation is by evolution; from within outward, but redemption is in the reverse order, and always moves inward and upward. The great work of this redemption, which applies not only to man, but to every other entity, has been assigned to the Christ, "The Lamb slain from the foundation of the world." It would be foolish in the extreme to suppose the omniscient God made a signal mistake when He projected

this wonderful universe into existence,—the most wonderful of which is man. Christ came to seek and to save that which is lost, or gone away from God. Which involved the necessity of great suffering on his part, but not continuously, as He was perfectly innocent and “knew no sin;” and being one with His Father, He must often have shared seasons of heavenly bliss. But to become the typical man, the pattern of divine excellence for the whole humanity, and to teach the truth which would make them free and manifest God to the world, and lead back the wandering children to their Father’s house, by proclaiming Himself “The way the truth and the life,” and the door into the everlasting kingdom, was the sum of His great mission into the world. In this redemptive work, reaching its completion in the atonement, a certain order of procession, in the conception of infinite wisdom, seem to have been necessary, to the fullness of the divine purpose, and was therefore ordained for the Christ to undergo, in order to bring in this full and complete salvation to the world, and enable man to turn from the state of darkness, errors and lies, to the light of truth, and from the power of Satan—(blind materialism) unto God our true and only spiritual source and reality. Jesus the Christ was a man possessing the complete humanity, and that He might be a merciful high priest “He was made in all points like unto his brethren.” He was God mani-

fested in humanity. In Col. i., 15, Paul says; speaking of Christ, "Who is the image of the invisible God, the first born of every creature." "He is before all things, and by Him all things consist." "For it pleased the Father, that in Him should all fullness dwell."

Therefore to hear the conclusion of the whole matter, redemption shall be accomplished in its completeness and entirety when the humanity of earth shall be merged into the divinity of God, as our elder brother was after passing through temptation, passion, crucifixion, burial, resurrection and ascension. And so He became the great pattern, type and leader, for the whole humanity of earth. In the language of Paul: "For it became Him for whom are all things and by whom are all things in bringing many sons into glory, to make the captain of their salvation perfect through suffering." Heb. ii., 10. Christ lays before us an enabling process, through all the stages of which, we in like manner must pass; so that "We may overcome and sit with Him on His throne, as He overcame and sat down on His Father's throne." This Christ life within is the only saving and redeeming principle; it is equally potential in every individual of the common humanity, in some realized and developed, in others latent and undeclared, but in all who are in any manner covered by the great gospel work of redemption; for without it redemption would be inoperative, as there would be no mediator

between man and God. It is "The leaven which a woman hid in three measures of meal till the whole was leavened." It is "The pearl of great price," "The hidden manna," "The tree of life," of which we may "eat and live forever." The blood of atonement had a twofold symbolical signification; the putting off, or renunciation of the animal life, which left the soul free from its deceptive influence and degrading power; and likewise symbolizing on its spiritual side, the one eternal life, pure and spotless, given for the world which all can have by believing on Him; "He that believeth on the son hath everlasting life." And laying down his life that He might take it again in a more glorious form; He became perfect through suffering. And we following Him through all the stages of temptation and suffering might likewise attain to the same perfection through Him. This atoning life is called by Peter, "The precious blood of Christ, as of a lamb without spot and without blemish." I Pet. i., 19. Likewise this saving life is called the blood of God. Acts xx., 28. Also we are saved by His life—and "When Christ who is our life shall appear, then shall we appear with Him in glory." Col. iii., 4. So we become one with Christ by partaking of this divine life and so becoming like Him. Who is in the language of Paul, "Through all and in you all." And Christ prayed the Father that all of His "might be one even

as we are One." It is manifest to our spiritual understanding—having a share of development—in us, and by which we are lifted up out of the rational and sensuous into the higher regions of thought, where everything can be scrutinized under the clear light of truth, that a great mistake and illusion has all along prevailed in human thought, and has been the means of holding fast in chains and material bondage the humanity of earth, with all their wonderful endowments and divine capabilities. The visible things all about us are our teachers of the invisible power, intelligence, substantial presence, life, love, truth and goodness that have always, do now, and always will fill the boundless, unfathomable and everlasting universe, as comprehending the only realities.

These and all they embrace are all that can by any possibility sustain any claim to entity or existence, whether great or small, high or low, significant or insignificant, to the complete disannulling of every antagonistic or negative proposition. We can truthfully affirm that all else within the compass and scope of human thought, however sensible and certain they may appear, are not entitled to the appellation of reality. The vocabularies of all languages are abundant in such terms as delusion, deception, illusion, appearances, mirages, phantoms, seemings, misbeliefs, false beliefs, imaginations; making the unreal seem to be real. All these are

incorrect states of thought; because what was supposed to be true was false, as all these terms imply. And so whatever may arise to lay claim to reality in conflict with any of the above statements of the attributes of divinity, which occupy all space and fill all things, may peremptorily be pronounced false and nothing. This will apply to all disagreeable things and harmful states and suffering conditions, in whatever form, in the outer and lower modes of thought and life. For the mind, viewing these through the senses as being real, is deceived, and, living in the deception, suffers from them in like manner as if they were real and true. The mind is a mysterious, complex structure, and when put into motion and given direction by the great driving wheel of its will power, is capable of wonderful expansion into the lower states of sin and error and all manner of evil thoughts and desires, which our own experience and observation show us in daily life, for we are constantly coming in contact with such specimens of humanity. But on the other side, the spiritual side, man possesses in his inmost being the divine particle, which is one with God, its source, and has a like nature, and is the principle within every man which is capable of responding to God, and if yielded to the whole man can "worship God in spirit and in truth," as one harmonious whole. The development of our spiritual faculties enables us to perceive the nonreality and nothingness of every state not of a spiritual nature;

for we then can behold things as they are. Everything not spiritual is doomed to utter annihilation, and shall go completely out of memory and thought; showing thereby its utter nothingness from the first. For whatever can be wholly annihilated never *had* any real existence. This spiritual consciousness fully awake within gives us rightful and supreme control of conditions and surroundings, and affords insight into character; but above all these it takes control of the self of every one who will yield willing obedience to its divine authority. This understanding gives us power to work above the merely material plane, and we grow into the habit of thinking spiritually, and so become spiritually minded, which is "life and peace." Amid all the commotions of earth and vicissitudes of life we share the inspiration of confidence that we are all "able to stand." Spiritual truths often show themselves to us unsought, as the soul opens to take in the divine light; perception becomes clearer as our spiritual eyes are being opened, and we gradually lose sight of self in our desires to help others. The great fountain of wisdom is open and free. "If any lack wisdom let him ask of God, who giveth to all liberally and upbraideth none." This understanding is not of the intellectual type, as most people regard it; but is an attribute of a diviner quality, and a faculty of the inward man in manifestation. It is important to know how to grow into this spiritual understanding; and I will

say, nothing expands so readily when exercised properly. The living Word is wonderful in dealing with these questions; it gives us vast control of self and surroundings. Use it in denial against whatever comes under the head of evil and matter, and its power to free us from these false states will be in proportion as we in faith realize its truth and effectiveness. And then in affirmation we simply call or ask for all the good things we need, and there is no limit upon us; we are invited to "ask largely." "Ask and ye shall receive." The great Teacher puts in a parable strictly to the point here: "First the blade, then the stalk, then the ear, then the full corn in the ear." This all comes by imperceptible growth, yet all the more certain, if we labor for it. One of the meanings of "Lay up for yourselves treasures in heaven" is to grow rich in spiritual understanding, and so amass spiritual knowledge and strength, so as to be thoroughly furnished unto all good works. Cultivate concentration and interior focalization of thought by regular exercise for that purpose, and you will become trained for giving absent treatment. It is good to form the habit of overlooking the imperfections of others and recognizing every one you meet as one of God's children, for in our inmost all are on one common plane and are the offspring of God. When we have reached this state of spiritual mindedness it is no great hardship to love our neighbors as ourselves and to conform to the golden

rule of doing to others as we would have them do to us. Thus armed and equipped for the great work of doing good by helping the needy and spreading truth before the world, you can go forth into her broad fields and gather force in yourself by doing with your might whatsoever your hand findeth to do, and lay up in store for yourselves a good foundation against the time to come. When our minds are so highly exalted into divine spiritual consciousness, then there will be projected from them realities, lovely, majestic and beautiful, as the vast perspective will be of the "kingdom which cannot be moved." As all things that are known to us have their existence in thought, then, the higher and purer our thoughts, correspondingly, will be the modes of mind, subjectively and objectively, spread before the vision. When we become wholly spiritual and freed from the gross influence of material beliefs, and evil, as a reality, has gone completely out of mind, we may be said to have recovered the Edenic state, which is realized even here and now. And in reality we are sure that to accomplish this was the supreme mission of Jesus the Christ.

Our chief aim should be to rise above the sense plane, where all is impotent and limited, into the supersensuous order of thought and being, above the scope of the sense mind. And the first above is the psychic or soul plane, where interior intelligible thought operations are carried on and is the dimension of intuition, by which

we can at first hands, without any information received through the senses, or by any rational process of the intellect, understand and know, although sense perception often contributes to the awakening of contemplation in the psychic powers. The mind's action on this plane, in its perceptive operations, is called by some the sixth sense, or intuitive perception. In this divine order of man's mental arrangement, there is still a higher order of thought and being, where over ruling supremacy asserts its right of dominion; and this still higher order of discernment is called the seventh sense, which is man's spiritual faculty. We object to this sense terminology as applied to these divine powers of the inward real self; as their operations are thought and contemplation above anything resembling sense action; but amounts to knowing and perceiving, wholly independent of any designated avenues of thought whatever. This spiritual entity is humanity's crown,—“The crown of life.” It is the divine monitor, and is infallible when strictly heeded. It is the central fire and incandescent light of the individual human kingdom; and God's medium of inspiration, whereby the intellect and lower dimensions are illuminated, according to the words of the great Teacher; “If thine eye be single thy whole body shall be full of light.”

When this supreme reign of spirit is set up in man, a new order of things has been inaugurated; the whole

humanity has been made over, and the old life with all its conditions has been thrown off, and the new life of the Christ taken on; "If any man be in Christ he is a new creature, old things have passed away, behold all things are become new."

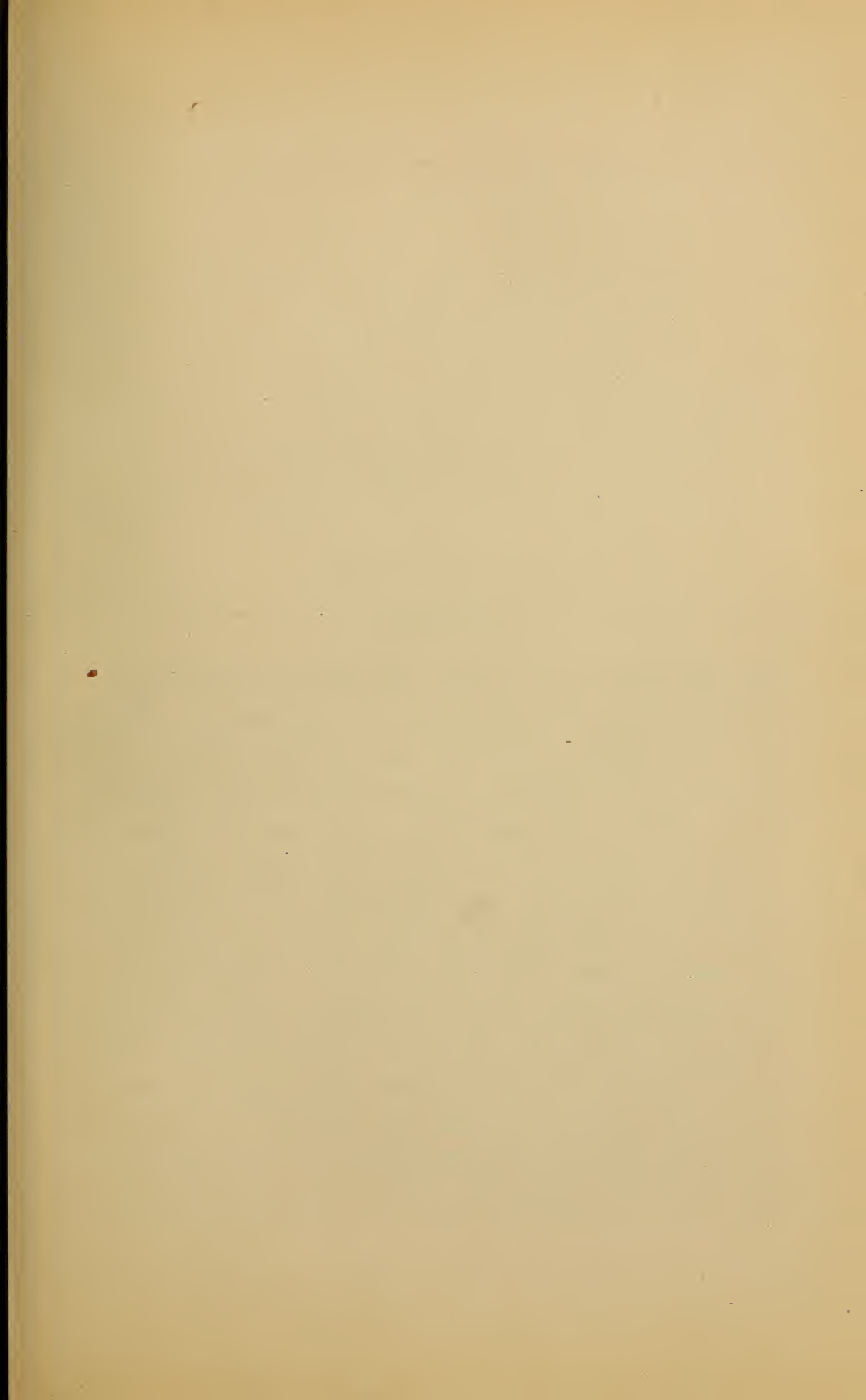
In this new order of existence we can claim and have health of the whole man, within and without; the peace of mind that the world cannot give nor take from, called "The peace that passeth understanding;" and we can likewise rise into the light and knowledge of the truth, which is the "Liberty of the children of God." Our life being one with the One life we can receive continuous influx of the only soul and body healing power, and fearlessly rise into the depths of the mysterious silence, which is the pure atmosphere of divinity itself: and as its ocean of infinitude surges through our souls, we know the joy that is unspeakable and full of glory. And rising continually in the understanding of its mysteries and beauties we gather some conception of the meaning of the language of inspiration. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath laid up for them that love him.

As the next six lectures are on healing the sick, we will conclude this, with some suggestions to those who purpose working in the Science, to heal and spiritually elevate, any who may desire to be treated. It is beyond question that the healer should be qualified for the

responsible relations he has assumed, none of the errors common to the mortal mind conditions should have a place in his thoughts. Selfishness should be the first diabolical principle to be exorcised and fear should follow, quick in its wake. The three cardinal vices, lust, greed and anger, which drown men in destruction and perdition should be wholly overcome. Pride, jealousy and envy should be put away. The healer should heal himself of all deception or error, so as to be perfectly sound and healthy throughout, otherwise he might reflect his condition upon the patient. The healer should be confirmed in his own belief in the principle of truth and its certain mastery over error. Faith is an indispensable element in his work, as doubt will cause failure, by being handed from the healer to the patient; and faith as we have taught in Lecture 5th is the sole condition of spiritual blessings. The motives that should prompt the healer, are the doing of good, and helping to lift the suffering and needy out of the darkness and mire and clay of error, and place them upon the rock of truth; and in thus consecrating life and all for the good of humanity, self is left out and lost sight of.

It is all right to receive pay for services, otherwise the great work, for which humanity yearns could not go forward to any very great extent; but this should never be the motive for doing good, which should be for its own sake alone. The healer should train for his

work, by developing his spiritual faculties, by denial and affirmation and by interior concentration and focalization of thought, hold it upon a given object or person a reasonable length of time, so as to train for absent treatment; but after all faithful and earnest work is the best exercise for developing the inward powers; "And to do good and communicate forget not." The healer should rise to the spiritual plateau of preeminence, and work alone from that high point of observation; and cultivate and develop intuition by the cutting off and renouncing the sense life as a mode of reality; and to "use this world as not abusing it," but making it to conform to spiritual teaching and become tributary thereto. The spiritual mind thus elevated far above the range of the ordinary mortal world thought, is in the state of being "In the world, but not of the world;" and is free from all the environments of the world influence, provided right treatment to this end is daily resorted to by the power of the Word in denial and affirmation. "He that is spiritual judgeth all things, though himself is judged of no man."



PART II.

LECTURE VII.

HEREDITY.

HAVING completed the course of six lectures on self preparation, and disciplining the powers of the mind, for the work you have entered upon, by setting forth the fundamental doctrines of the spiritual nature of man, as an offspring and creation of a spiritual Father and creator; and showing up the absolute truth of the proposition that there is but one source from which all things came forth, and that source is perfect and good, that all things must of necessity bear the impress and likeness in some manner and form, as that of the source from which they sprang; and must in a manner represent the nature and character of the author of their existence. We have seen that this is wholly good, and everything that was made was likewise good, "And very good," as it could not be otherwise, for everything

coming forth from a good source, must itself be good, as the stream must of necessity be of the same nature and quality as the fountain. We behold in things displayed to our minds outwardly, and of sense apprehension, perfect order and harmony reigning throughout the whole under regulations which we call laws of nature, indicating to us a still higher order and harmony in the invisible realities of being, of which all outward things are but phenomena. All reality is invisible, all outward is show and shadow because all is mind, and mind is invisible. As truth is the foundation of our healing work we have endeavored to plainly set forth its principles and philosophy very briefly, merely to help the common, honest inquirer to gain insight into the foundation principles of all this healing work that is done to such a large extent over our country, and is on such rapid increase. The next six lessons will be devoted to that work principally. In the previous lessons we gave only elementary teaching, as any attempt beyond this would be inappropriate owing to the fact that they have been prepared in the main for the beginner and novice in this newly promulgated science, the principles of which are as old as creation. All beginners in this occult science, however learned they may be on other subjects, and however much on the common plane experience has done for them, yet they are but babes, and have need to "be fed on the sincere milk of the

Word" until they have had time to grow into spiritual understanding; then much of this teaching here presented will expand into a much wider range of thought and experience, and that which is now seen "through a glass darkly" they will behold "face to face" in certitude. For certain it is, if we apply our hearts unto wisdom we shall find wisdom coming to meet us, as her voice is heard in the book of Proverbs, saying, "They that seek me early shall find me." To consecrate all our powers, both inward and outward, to doing good, that principle will open wide her gates and flow to us in inexhaustible plenitude. To seek understanding by faithful affirmation will early bring us into its realization. All development is from within; outward acts are but the exemplification of inward states, and outward states are the exponents of the inward conditions of mind; in fact, however much to the contrary it may appear, we are invisible beings. And when we realize this fully we have learned an important lesson in regard to sin and all its consequences; for all outward appearances of disease are the products of inward thought. There are no bounds or limitations circumscribing our spiritual growth, for while we and all that actually appertains to us in the cast and mold of existence are of the finite order, yet our spiritual nature is susceptible of infinite development and progression as it continually draws from and grows into the infinite spirit of which it is a

a part and is a fragment of the universal and infinite whole; for the very idea of spirit divine suggests in thought the characteristics of infinitude. Everything that exists is effect; cause is behind it and in it, otherwise there could be no effect. Existence is in the nature of effect and is sustained and upheld and filled by the one and only cause, which is the inward force and life of all outward things; and every effect can be nothing more than the outward expression of its cause. Nothing can be more exalting and ennobling to all that is within than to rise in contemplation above the changing and evanescent environments which are doomed to prove their nothingness by their total disappearance from thought and consciousness, and become inhabitants of a higher realm and sphere of thought and conscious being; and when the new spiritual order of things shall be ushered in to share in the sublime contemplation by minds spiritually endued from the source and center of all things, "who is the only wise potentate, King of kings and Lord of lords."

The great question of the ages, and of this age, and will be in the ages to come, is that of human happiness, or perfect satisfaction. Ignorance of the truth, causes this to be sought in many mistaken ways. Worldly renown and fame, power and authority, wealth and ease, pleasure and sense satisfaction, are some of the principal ways in which this all absorbing desideratum is sought

after, but all involve a bondage to the lower sense life, and even the intellect in its widest range, unless subservient to the spirit is itself subjugated and subsidiary to the same. But none of these abide, our experience is our informer,—they make haste to be gone, like the swiftness of “The borealis race that flit ere you can point their place.” The whole tendency of the race, with the here and there exception, is to seek satisfaction according to the above method, hence the world full of anguish, disappointment and despair. A peaceful conscience gives freedom from nervous uneasiness, and forebodings of harm, and gives sweet sleep at night, which is “Nature’s sweet restorer.” Happiness comes alone from within; and is of the heart and mind, and is “The peace that passeth understanding.” Jesus said to his disciples, “Peace I *leave* with you, *my* peace, I *give* unto you: not as the world giveth, give I unto you.” John xiv., 27. Health must figure very largely in the make up of the sum total of human happiness, for in fact without it, we could not have the above state of beatitude, as this is necessarily included in that; experience tells us there can be but little peace with bodily affliction. The wise tell us that health, for real satisfaction, is far above wealth, and yet health is often offered on the altar of sacrifice to wealth. Knowledge, understanding, wisdom must have a wide open door that they may enter in and fill up the vacuum in the human soul: and “Truth in the

inward parts," lights up and adorns the whole kingdom within; completing the whole, "With faith, hope and love," "And the greatest of these is love." How shall this state of beatitude be attained? We answer by man's return to God within himself. He had all these happy conditions around him in their rich fullness subject to his call and appropriation, when we first hear of him as a being created in the image of God, but he lost them, by his fall, or turning away from the divine spirit within, and seeking satisfaction in the sense life. To regain these he must return as did the prodigal son to his Father's house, for there is the ring for his finger, the best robe for him to put on, the fatted calf,—the music and dancing; "There is joy in the presence of the angels of God over one sinner that repenteth." This is but a miniature presentation of "Paradise lost and regained." In the downward and outward there is disease and death, in the upward and inward there is health and life everlasting. "He that converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." James v., 20. What we have said above is in some form designed to be a synopsis of Lecture I, in order, that we may keep the great truths of the foregoing lectures fresh in the student's mind while mastering the healing lesson, and this will be our plan throughout.

We have at last reached that part of our task in which we give instruction in the healing practice. The

first will consist of that which is frequently in demand anywhere and everywhere; off and on, at home and abroad, and a large variety of cases fill up the measure of this part of the programme. All kinds of little and big accidents, falls of children, bumps, hurts, burns, scalds, cuts; in fact everything of this class, too numerous to mention. They are usually not serious, although often seemingly painful; and what is needed most is immediate relief, which generally speaking is in the main, the end of the matter. Now we will say that scare, fright or fear is at the bottom of all the hurt or pain there is: for we are taught that fear causes inflammation, and this is the occasion of pain; yet the fall or blow might cause the fear, and hence the pain. Such being the case the healer should immediately go to work to remove fear out of the patient's mind, and to do so, we use the living Word in denial—just deny away fear out of the patient's mind, silently, in thought directed to patient, repeating often, until relief comes; you call silently the name of the patient, ten or fifteen minutes is seldom necessary for the conquest. There is another sure antidote for fear, and that is love. John says, "Perfect love casteth out all fear;" therefore if the case is slow to yield under denial: you then affirm love to the patient and remember "Love is of God." This little treatment can be varied, or expanded, as you wish, so these thoughts are substantially conveyed. All kinds of sickness is the

result of some abnormal belief, or wrong mental state, or error of some sort, either in the conscious or unconscious mind. The cases just mentioned are principally in the former, but chronic disorders, always in the latter. Those of the conscious mind are easily healed, as they are generally superficial, but those of the unconscious mind, have a deeper root in thought, or belief and require longer and more persistent effort; of course all this is of general scope, as we find exceptions on both sides. Disease either of body or mind is the outgrowth of error somewhere, and of some kind, and the breaking loose the hold of the error is the task before the healer. All healing is a contest with error, and truth is its sole destroyer; but the word of truth will conquer. One thing keep in mind, you address the true divine self of your patient, which is never in error, or sick, these states belong alone to the false self; you recognize in thought your patient as perfectly well and harmonious, and call this perfection into manifestation; the personality or outward self you ignore, as not being real but false; and in this false self is where the errors and diseases are all fostered, and cherished. In fact the whole work is to put down this false self or personality, and destroy with it all its conditions, and call the real self into manifestation. When this is complete the work of healing is complete, and the patient likewise spiritually benefited. The belief in evil as reality,—and as having

the right to rear itself in opposition to good ; when good is all, and evil is but a contradiction and lie ; and the belief in matter as being a real entity and substance, and independent, and in some way self existent, and self sustaining, and not existing spiritually ; have caused the human race to grope in darkness and suffer all the ills of that benighted condition. Always recognize your patient as spiritual, and above the seeming laws of evil and matter ; and in no manner effected by them. In Lecture VI we close with instruction to healer as to their qualifications spiritually. The healer must be thus minded and work from that plane, in order to get good and effectual results ; healing with the mind merely, is at best but temporary and superficial, as it reaches no higher than the mind plane ; but healing from the higher plane of spirit accomplishes a spiritual work, as well as thorough healing of the body. The stillness of spirit influence, the voice of the silence, the eternal calm are to be reached within : the master says, " The kingdom of heaven is within you." We have before us now to combat in silent thought the common beliefs and errors of the common humanity, and these beliefs and errors are, as we have already said, the cause of all human ills and suffering ; the removal and destruction of these constitute the sole remedy. The spoken Word is the weapon, and truth is the healing balm. It seems to be common among scientists to arrange their method of treatment

in six divisions, accounting one for each day, but this is not peremptory, although good as a rule. The patient is seated, and states what is the supposed cause of the illness; the healer denies each statement, as they are made, to break their force, in the mind of the patient, and also to keep free himself. This examination should be brief, and swept away by denial. You will then proceed to treat patient as follows: call name and summon patient's attention, by saying listen to me; all in thought: this will also fix your attention:

1. Deny the supposed cause as stated by patient, in thought of course.

2. Deny that matter and evil have any power over patient's mind.

3. Deny away all fear over the patient's mind.

4. Deny the common beliefs in heredity as influencing patient's mind.

5. Deny the influence over patient's mind of his environment, that is the common beliefs of the surroundings creating an error atmosphere. (This is a powerful false influence.)

6. Deny away the whole mass of cumulated errors of mortal mind as having any reality whatever, and therefore no power over patient's mind.

This sixth day should achieve a complete conquest, as nothing is left to destroy. This is followed by affirmations. Call patient by name, in thought, and say:

1. Your real self is spirit, and therefore free and above all seeming effects of physical influence to work harm. Nothing can harm you; the healing life of God is ever present with you and in you to strengthen and heal; you are free in the truth. 2. You are free from all beliefs in evil; it is nothing, and therefore can do you no harm. You are free from all beliefs in material things and in matter's power over you, as spirit cannot be affected by matter. 3. You are free from the influence of fear; you are fearless and free; you are God's offspring, and enjoy His love continually. "Perfect love casteth out all fear;" you rest securely in His love. 4. You are free from the power of heredity over you; you are spirit, and not subject to the seeming laws of heredity. You are above the reach and influence of all these seeming laws; you are spirit, and therefore free. 5. You are free from all influence of surroundings; you are wholly free from the power of environment; you are spirit, and above the reach of these error influences. 6. You are spirit, and child of spirit; you are the offspring of God, and as such are above all mortal mind beliefs and influences. You have your life from God; your strength and all that is within you are from God; you are free from all mortal belief; there is perfect union, order and harmony in you throughout; you have the peace which is of God alone. This is a simple method, suitable for beginners, and can be used to good

purpose if the healer will develop into spiritual understanding, so as to realize the full import of the words sent into the patient's mind. This will help to train the thoughts and prepare for heavier work and more complicated details.

We propose now to enter upon a more thorough and complete healing course, consisting of six divisions as above. One for each day, exceptions to be noted hereafter. First day's treatment is on the ponderous subject of heredity, or the settled belief that children, take from their parent's constitutional conditions. It requires strong work, on the spiritual line, to eradicate this error: it must be treated on the spiritual plane, as it is not denied as a fact on the plane of mortality; and we have told you, to recognize only the real self of the patient which is spirit, and with spirit heredity is wholly inoperative. As all receive life from the one and only source of life, the true life principle within must be of like quality.

There are certain channels through which all errors come to us, and no one is wholly free from being victimised, save the highly endued scientist, who is ever on his vigil. Certain it is errors are there, and the healer's task is to extirpate them, by changing the patient's thoughts, or bringing him from darkness to light. Parents believe and talk errors, in the hearing of children, and it is as natural for little ones to believe what parents

say, as for the sparks to fly upward. This is the first source, or channel of error to deal with. The whole human race is composed, in a sense of parents and children; so we see how universal errors become. So there are race beliefs to combat. The patient also holds errors as beliefs, in his unconscious mortal mind, which must be eradicated. Then here is the direful influence of environment,—social and community errors as beliefs; this requires strong faith and confidence, in the power of truth. Everyone both small and great have thought influence; and give it off into the common fund of mortal mind; which creates a thought atmosphere in the surroundings; to dwell in this and breathe it into the mind, will make the patient one with it in life and thought; not necessarily in everything but in the main current beliefs. We find this true in a marked degree in politics and religion; and this is likewise the occasion of the spread of disease, which often goes through families and neighborhoods. All these false beliefs must be denied, to free the patient's mind from their power over him. Strong mind and strong will are necessary to stem or oppose the current of common belief and thought, if it be error throughout. But we here repeat our quotation, "He that is spiritual judgeth all things, though himself is judged of no man." There is one more possible source of error that must be met by the sword of denial; and that is the healer himself, who may be

holding errors, in his unconscious mind, and in process of treatment these might be imparted to the patient. All illness is caused by wrong thinking and wrong believing. By descending into the lower zone of our being, we place ourselves in a condition of bondage to all the phases of unreal existence. But rising into the spiritual we become freed from this bondage, of which the Egyptian bondage was a similitude, because we become children of light and behold reality by the light of truth. We will now begin the regular course of treatment, comprising six days, and as we hope by the end of six days our patient will be well and our work finished; so we can both rest on the seventh, we will take Monday for the first. Now it may take a longer, or shorter time, in which case, you only call the stages of your progress days for convenience of method; as the patient may become well in a much shorter time, or it might take longer.

In order to make the treatment more impressive and present better method, we have arranged it in divisions. There are five formulas, and all are sources of error.

MONDAY.—*Heredity*.—Self treatment for spirituality should precede all efforts at healing so as to see with spiritual eyes, and hear with spiritual ears, and feel with spiritual truth, and so be able to speak the living Word of truth. Patient is seated; healer likewise, and with closed eyes. We will name the trouble Neuralgia.

Patient's name is Smith; so we will say, Mary Smith, listen to me:

1. No belief of your parents in heredity or sensuality as that children take and inherit diseases or any conditions whatever from their parents, can in any manner cast upon you any of their seeming conditions or that which you call neuralgia; their believing in heredity and sensuality, as that whereby children obtain life and bodily conditions from parents, has no power over you, as spirit, to reflect upon you that condition you call neuralgia. You have no inherited disorder in you whatever. I deny all such beliefs in the power and reality of matter.

2. No belief that the human race hold about sensuality or the sense life can in any way superinduce upon you this disorder or complaint you call neuralgia; nor has any race belief that children can inherit from their parents bring upon you or show out in you this condition you call neuralgia; I deny all these errors and false beliefs of the race; I deny their power over you altogether, and being spirit, you are not subject to any race belief or error; you have no such illness as that you call neuralgia.

3. No belief *you* may have in sensuality can exhibit in you that which you call neuralgia. You are not sensual, and are not held by any such errors; no belief of yours that children can, and do, inherit from their

parents, any conditions whatever, can show itself in you, as what you call neuralgia. I deny that you have inherited any thing from your parents.

4. No belief that people in the surroundings hold about sensuality, or about children inheriting from their parents has any influence over you, so as to cause you to show this condition you call neuralgia. I deny all power or influence of environment over you; the errors of the surroundings, have no power over you; no error atmosphere of the surroundings can have any influence over you to lead you into error.

5. No belief *I* may have in sensuality and heredity can in any wise cause you this illness you call neuralgia; no errors I may hold can have any power over you; you have no such disorder, as that you call neuralgia. I deny the whole as true. Affirmation—Mary Smith, listen to me; I affirm, for you, that you are wholly free from the beliefs, in the influence and seeming laws of sensuality and heredity. You are spirit and therefore cannot be effected, or reached by any such seeming laws. I affirm, you are forever free. You are one with the one life, which is ever present to heal you of all errors, or mistaken thought. You are always in harmony with the life of God. God is your strength; you cannot show out weakness. God is your truth; you cannot show out any error, or mistaken ways of thinking. God is your purity; you are free from all the influence and effects of sensuality.

God is your Father and your Mother; you are the child of spirit; and spirit cannot suffer. Listen to me, you are the child of God: and I affirm for you, that you are above the power of all that seem the laws of error and matter. God is your peace.

You can extend any one of these methods, if you wish, and need not confine yourself to this exact language, the substance of the thought is what you need to direct to the mind of your patient. As a general rule, use the denials first, and finish the treatment with the affirmations; concluding with spiritual uplifting for patient by saying; you are spirit and child of the All Spirit, and show forth His perfection; you are God's idea formulated by the divine potencies of life and love, and therefore show out perfect order, harmony, truth, goodness, love and peace.

LECTURE VIII.

THINGS WHICH ARE NOT REAL, BUT SEEM TO BE, AND THEREBY DECEIVE.

IN setting forth these healing lessons, we will, as we did in number seven, give a few outline thoughts on Lecture 4th, on denial. This is to keep before the mind of the student, while pursuing these lessons on healing the foundation doctrines, of which the six lessons of Part I were in some sort an effort; as we designed them to be an embodiment in part of the fundamental truths and basic principles upon which all this work of healing and otherwise blessing those, who are willing and believing subjects is justified. Denial is an action of the mind, and its effects are laws of thought. In a sense, thought has but two phases, it is either yea or nay,—affirmation or denial of any proposition it must pass upon; this is imperative, unless the plea of ignorance is interposed; and every proposition, when understood, must summon one or other phase of human thought. Denial has its peculiar power and certain

effects upon the mind; and affirmation *its* peculiar power and effects. Denial is styled the negative proposition; its office is to break down, destroy, demolish, or at least weaken and diminish any state of mind it is hurled against; and it is of strong tendency to erase or efface any impression not of positive certainty, that may exist even in conscious thought; a plea of denial in a court of justice invariably throws the *onus probandi* on the affirmative party. Like many other things it has its right and wrong side. When used for proper ends, to correct errors and dissipate illusions, or break down falsehood, it works to good ends and great benefit; but when used to oppose and hinder truth, and negative that which is good and desirable, it works harm, and so becomes an engine of evil. The agnostic of this age is in the line of the above, on the most gigantic scale of anything conceivable in thought; as he denies the existence of God, revelation and in fact, everything that is really worth having or worth knowing. On this same line its tendency is to weaken good influences and gather up the wayside seed that may be sown in the heart; on this side its fruits are unbelief, and unbelief is ignorance of the truth, and always closes the door of the heart to its light; dark indeed must be the life of the one in whose soul no light from above shines. "If thine eye be evil thy whole body shall be full of darkness," says the great teacher. Denial in meta-

physics, in ethics, and even law, is always master of the situation, until a counter influence of truth breaks its hold and dislodges from the mind its false pretensions. But on its commendable side it is quite the reverse, and in the hands of him who wields it for good ends, is a weapon of great power, and becomes one of the keen edges of the sword of the spirit. It is in the thought of the healer the power by which the mind of the patient is relieved of its burden of errors. It works by the spoken word, in silent thought; it enters into the patient's unconscious mind, and drives out and clears away the whole mass of morbid states, errors and false beliefs which have become a settled condition and must be removed, before any real permanent good can be effected. These seeds of disease and death are sown there, by fear and thought inverted from the light of truth above to the darkness below. And in this lower world of our inward states man makes his own sin, suffering and death; for this is the sphere of all these; and denial is the engine to use to destroy them. You see how mighty is denial when used by the spiritually unfolded; it is said, "The last enemy that shall be destroyed is death." The more we develop spiritually will we be able to realize the potency of this weapon, in the great warfare now being waged for the destruction of evil in the world, or in the hearts and minds of the people.

We use denial also to keep our own minds free from errors reflected upon us by other minds. We keep free from the false and mortal thoughts of the world by denying their power and influence over us. By the use of denial at the close of the day, we free our minds from all mortal thought influence; whatever they may be, they come under one or other of the two leading heads, of evil and matter. The reality of these should also be denied. We then grow more spiritual and have that experience to assure us; we are inwardly lifted above the mortal atmosphere, with all its sordid influence, surrounding us during the day. The truth is, our individual souls are intermediate between the natural world of sense and the supernatural of spirit, and whatever may be the appearance, both these states are within, for they are of ideal conception and are mental states, otherwise they could have to us, no conscious existence. All outward appearances are merely thin crusts or shadowy veils concealing the invisible realities, which they but picture out to the sense perception; but when the fullness of time shall come, this outer garment will be stripped off, and the supernatural disrobed, and the now partially hidden verities and realities, that constitute the only substantial existence, will be seen in all their grandeur and beauty. This will be the "New heavens and new earth," which John saw in his vision,—for the first had passed away. Denial will, in a marvelous manner, free

us from the influence of this outward world of illusions, and likewise help us to grow into the supernatural of spirit. The attainment of this state of divine perfection, and "So become the sons of God," was the sole and ultimate purpose of our creation : and herein we are assured that none of the conditions of evil, as sickness, suffering and death can follow us into this spiritual state, they have no place there, as no deception or illusion can gain admission into this upper world of light. This state of divine beatitude is attainable while here in our probationary intermediate state. What the power of denial will accomplish for the world, in the way of its liberation, no one can now foresee, but we know that many thousands now are winging their thoughts far out over the world for the destruction of error and the establishment of truth, and "The Word will not return void." No one can now glimpse the terrible ferment this will cause, when the accumulated thought of many thousands more shall combine with those already at work, in speaking, in silence, the word of truth to a benighted world. The entire thought of mankind is destined to be changed, the errors they now cling to will be relinquished ; the light will take the place of darkness, and "The earth will be full of the knowledge of the truth." The time will come when the nothingness of evil and matter as realities will be apparent to all minds, and all the *consequences* of human beliefs in them, will disappear with those be-

liefs. Denial, in healing self and others of acute troubles, is generally sufficient to remove them out of consciousness without resorting to affirmation. This machinery of the mind we call denial and affirmation is confined in the main, in their special use, to those alone who have been taught in the mystic use of the power of the Word; the outside world seem to know nothing of the process, by which so much is being accomplished; nor do they even suspect that there are laws of mind, of which teachers of metaphysics, with but few exceptions, seem to know nothing; their philosophy is of the plane of the intellect, and their treatises on the principles of moral science are the highest: they do not even so much as entertain the idea of the mighty faculties of the soul, on the spiritual plane, nor the power to send out thoughts over the world so as to reach the minds of men and effect them for good. They have no conception of the process by which receptive individuals can be treated and healed by mere effort of mind in thought transference. This is most evidently the dawning of a new day of spiritual light, though the streaks of light and foregleams, may appear somewhat tardy in their successive flashes, yet they make no uncertain presage that the great bright day is behind, coming on, and will soon burst in upon us in all its glorious effulgence.

The kingdom of God is the kingdom of truth and kingdom of love, for "God is truth and God is love."

Nothing outside the kingdom of God has any reality whatever; it is *all there is*; and the will of God is the only law; hence Christ taught to pray or affirm, "Thy kingdom come, and Thy will be done in earth as in heaven." As sin, suffering and death cannot be conditions in any form in the kingdom of spirit, therefore they are not real states, but wholly unreal and illusion; and denial will demolish even their seeming and pretentious claims. This is indeed part of the healing process. We regard spiritual things as the only real things and deny away every contradictory condition, because both cannot be real. Sickness cannot be real if mind, or spirit is all. It is said to be disorder, disunion and rebellion in the human kingdom, that is, the subaltern or under departments of man's nature, turning from the ruling power within the divine spirit, and withholding that loyalty to the real self which is imperative, and thereby he becoming entangled in the lower sense nature, sin, suffering, sickness and death are the consequences, "In the day thou eatest thereof, thou shalt surely die." In due time, all things will be viewed in the light of truth; "And there is nothing covered but what shall be revealed." The mask of deception will be removed and everything will be seen as it is. Our work now is to remove this mask by denying the deceptive appearances, and affirming the true state, whether it be crime or sickness, for both belong to the same category and

spring from a morbid condition of mind. So permanent have all these deceptions become imbedded in human thought, that nothing but the divine power and light of truth could be even thought available to effect their dislodgment, and show them up in their absolute falsity and nothingness. By the power of the Word in denial we overcome the evil and clear it away; and by affirmation we reinstate the good. "Resist the devil and he will flee from you." "Little children keep yourselves from idols," is the teaching, of the beloved disciple. It is a recognized fact, as we herein have shown, that sin is at the bottom of all the suffering to which the race has fallen heir; had there never been an act of sin, in any form, the race would know nothing of sickness and suffering. Dr. Adam Clark, in his commentaries affirms that sin is the cause of all sickness. At the annunciation to Mary, by the angel, he said "Thou shalt call His name Jesus, for He shall save His people from their sins;" and the "Baptist" pointed out Jesus to his disciples, "As the Lamb of God that taketh away the sins of the world." All this is plain that the saving from sin, and taking away sin had reference to the present time, and this life; and such being true, it is no difficult task to reach the conclusion that all manner of sickness and disease among the people must in like manner go with their parent sin; hence when Jesus began His great work of preaching and teaching, healing of every descrip-

tion went along, as a part of His ministry. Matt. iv., 23. We also see in Matt. viii., 17, where it is expressly stated that Himself took our infirmities and bear our sicknesses. In the case of the sick of the palsy, it is shown by our Lord Himself, that forgiving sins was healing, and healing was forgiving sins. Luke v., 23, 24. All simply means lifting the man out of the lower material world, where sin and sickness reign, into the world above (spiritual) where these conditions are unknown; Jesus the Christ is lifted up and draws all men unto Himself. In the last lesson we denied heredity, which belongs to the class of material beliefs, which amounted to a denial of the reality of matter, as heredity belongs to that class of mortal thought. In this lesson the burden of denial is against the reality of evil, in all its multitudinous forms, comprehended under sin, suffering and death. This is the condition in which the mind of the world is molded and petrified and is the state of depravity under which all are born into the world. A child has no escape, but must as an innocent and helpless victim, receive from parents and those around, nurse and playmates, into its blank and unfilled mind, all sorts of errors and thoughts about evil things, all of which are false and unreal, but the child has no alternative but to take them as true; surely "Ignorance is the cause of all our ills."

All is mind, as we have shown to be one of the fundamental realities of this science, and whatever

exists at all, exists in thought, and this is beyond question a metaphysical truism; sin, suffering and death, all exist in thought, otherwise they could have no place in the consciousness and so have no existence. While we exist, or think, wholly on the plane of materiality, under the deceptive influences of the senses, they have a seeming reality, that all dread and deprecate. But when we rise above this lower order into the dominion of spirit, our thoughts become spiritual, and this elevation is always accomplished by rising in thought inwardly; so that from our elevated point of observation, we can behold and judge by the light of truth, what is, and what is not, truth and reality. We must again have recourse, to what we set forth in Lecture 1st, as to the source and foundation of all reality. Whatever contradicts the divine attributes therein affirmed, we are at liberty at all times, and under whatever shade of circumstance, or influence of surroundings, to deny in toto; for these divine attributes are indisputable truth; and whatever assumes to them a negative position is necessarily false. Whatever antagonizes, the *All Love*, and *All Life*, should be denied; whatever assumes to be substance, other than the one invisible substance, which sustains and upholds all things, "And by which all things consist," we deny as real; whatever assumes claim to intelligence contrary to the *All intelligence*; whatever claims power in opposition to the *All power*,

we drive back by our denial; whatever assumes a source of knowledge, other than the One source, we emphatically deny; whatever contradicts the All presence of the All good, we meet with our positive denial. Each one of the divine attributes above named are eternal verities. The All Wise, All Good saw fit to project into His creation infinite impartations and in man the highest; and these same divine essences, and their manifestation are apparent in all His works. The more steadfast we are in our adhesion to these truths, will seeming difficulties disappear as darkness goes out into nothingness, before the light. Their reality will grow stronger in us, in proportion as we are freed from the lower contradictions. We can free ourselves, and those it is our duty to help from their falseness, by denying their reality. All the ills of life we have been in the habit of dreading are, at best, but seeming states, and will disappear out of existence sooner or later. This all know and anxiously look forward to, when under their seeming power. Their going out of existence, or out of thought, only proves their nothingness, from the first; for whatever exists in reality is incapable of ever becoming extinct, or non-existent, for no real thing can ever be annihilated. So when we destroy these states by denial, we only dispel the illusion, and free the mind of errors; and when so emptied, truth and healing life will flow in to fill the vacuum, and order and harmony thus restored means

health and happiness; for to accept truth in its fullness brings health, wisdom and power; and to become one with good, is to cast the will into the will of God.

This treatment is effectual in all cases of seeming difficulties and disappointments, as well as all kinds of influence cast upon the mind by other minds. As the evils herein set forth are an embodiment of all the hurtful things conceivable, their removal entirely out of thought, and the conviction of their nothingness is to lift a mighty burden off the heart, and give rest to the heavy laden. The master says, "My yoke is easy and my burden is light, and ye shall find rest unto your souls." There is a power within, by which we can relinquish our hold upon the outer life, and be freed from the power of bodily conditions; that is "Put off the old man, with his deeds," so that "The new man, Christ Jesus" may be raised up in us; "Who after God, is created in righteousness and true holiness"; and this is the inward man in the image of God, in manifestation, and is always one with God, and never sundered from Him. Therefore in treating a patient, we alone recognize this inward self, which is never diseased, or sick, and being immortal can never fear death. Our business and work, by the power of the Word, which "Is quick and powerful," is to call this true self into manifestation. Paul says, "Though our outward man perish, our inward man is renewed day by day." Since the great

falling away from the faith, and spiritual power taught and inculcated by Christ and his apostles, the great body of the world's teachers have failed to take cognizance of this divine order of the real man, which constitutes him the offspring of God. These being looked to and trusted, by the world, as guides and teachers have proven to be blind guides, and false teachers, in part, by their failure to preserve intact and pure, the primitive presentation of divine truth, and the true spiritual nature of the kingdom of God. The common belief of the world is to the effect, that redemption and saving power must be obtained from some external source, and not within ourselves; not regarding the truth, that all good, that ever shows out in life, must come from the great fountain within. In the inmost self there is complete emancipation from all that is called sin, suffering and death.

This second day's treatment is designed to remove these deceptions from the patient's consciousness, and make him, or her free from the power of sin and all its resultant evils,—sickness, sorrow, fear, remorse and death.

1. Mary Smith, listen to me,—no belief of your parents in sin, suffering, and death has any power over you to cause you this condition you call neuralgia; no error of theirs, nor fears they may entertain, nor belief in evil, can cause any state of disease or inharmony to

come upon you. I deny that you are suffering, from their mistaken way of thinking; you have no neuralgia.

2. No belief, errors, or mistakes of the whole human race, in accepting sin, suffering and death, as real, has any power over you, to cause you to suffer from that which you call neuralgia. I deny the reality of all such seeming evils.

3. Listen to me; no belief, or fear of your own, that you are under the bondage of sin, suffering, and death,—and that sickness is the common lot of all has any power to bring upon you this condition you call neuralgia. I deny all such influence over your mind. I deny that you are suffering from any disorder whatever.

4. Listen to me,—I deny the influence of all the people you mix and mingle with in daily life, in their belief in sin, suffering and death to cause you to believe you were suffering, from what you call neuralgia; their mistaken ways of thinking has no power to reflect upon you that which you call neuralgia; their beliefs and fears have no power over you to reflect that which you call neuralgia. I deny the reality of what you call neuralgia; there is no reality in sickness. I deny that you have ever been disappointed, and that you have any fear of disappointment to cause you to suffer from what you call neuralgia; you are spirit, and cannot be disappointed. I deny that you are under the influence of reflected deception.

5. Listen to me,—no belief of mine in sin, suffering, and death has any influence to cause you to suffer from that what you call neuralgia; my being deceived in anything has no power over you to reflect upon you that which you call neuralgia. I deny that you are deceived, and that deception can have any influence over your mind.

Affirm.—Mary Smith, listen to me,—you are free from all errors. From God is your knowledge of truth; you cannot be deceived, nor show forth any mistake or error. Listen to me,—your health and strength is from God; who is the strength of your life; you can show forth no weakness, or disorder, or inharmony. You are free from all fear of sin, suffering, or death. Your life is one with the one life of God. You are one with your source of being. All good things flow to you continually. God is your joy. You can have no sorrow, or regret. God is love; and perfect love casteth out all fear. You are in one uninterrupted state of harmony; love is all around you, and in you; and the one life, and love formulate in you the perfect idea of harmony; you are the embodiment of that idea; you know the truth, and the “Truth makes you free.” God is your father and your mother; you are child of spirit; and spirit cannot suffer. Listen to me,—you are the child of God; and I affirm for you, that you are above all the appearances and seeming laws of error and matter. God is your peace.

Treating is inward teaching, and should be like conversation, clearly expressed, and equally as finished. It is a conversation on the supernatural plain; and the healer's aim should be to possess a sympathetic influence over the mind of the patient. Of course this can be effected over the minds of persons you never saw. When your treatment is finished, affirm your work to be, all in God, through Christ, the all healing and saving power. After you are through you can, as a rule let your patient go, but never worry or have doubts, or fears about the case. Cultivate confidence in the All power of truth. Your great work is to cast out errors, that hold your patient in the unconscious mind; and remember that it is more blessed to give than to receive. Your strength going out to help the needy and weak, comes back to you doubly strong. "Give and it shall be given to you, good measure, shaken down, and running over shall be given into your bosom."

LECTURE IX.

PERSONAL ERRORS AND FAULTS.

I N our last lesson we pursued the plan of giving a sort of synopsis, or general statement of the principles and philosophical basis set forth in Lecture Fourth, on what we denominate denial. In the same order a brief account of Lecture Fifth comes in here on affirmation, as this is the third lesson on healing. We discoursed in our last, briefly, on denial, and presented, in part, its effect upon the mind. It is very apt to cause disturbance within, unless the patient is in a completely passive state; a state of meekness and receptivity, and not wholly free then. Errors and beliefs long held and cherished will not be readily cast out, without some show and manifestation of resistance. These having settled down into the unconscious mind, as accepted verities, will not hold their peace and come out, without a struggle of some sort. The intellect, in the nonspiritually developed, assumes supremacy in the make up of the mind, and this is true, as a general thing the

world over; and naturally resorts to dint of argument to sustain its position. The divine spirit within, in its enunciation of truth is almost invariably met by this competition for the mastery. This spirit in man does not have need of recourse to argumentation, in order to arrive at the truth, as it is always one with the "Spirit of truth," and therefore knows the truth. It is God's witness of the truth, in the heart and conscience, of every one of His offspring. But the natural man, on the plane of sense, knows nothing of spiritual truth, but antagonizes and even persecutes, at least in will and feeling, every claim to a higher mode of thought than the exercise of the intellectual power. But all things must sooner or later succumb to the power, of that light, that shineth into the darkness of the lower life and sense mind. There is but one mind, one life, one force, in all this visible universe, and the same is true of the invisible things. God is *All*; wherever there is mind, or life, or force, and we may add goodness, truth and love, it is but the manifestation of the All Spirit. This visible universe is nothing more than the phenomenal display, to our sense perception, of a mightier universe that is invisible. All the mighty machinery that operates the visible, as well as the invisible, emanates from this one force; which is applied to small things, as well as great ones. There is but one great, broad law of the universe, whether exterior, or interior; and what we call natural

laws, are but the expression of that one universal fundamental law which is the will of God. All varieties of mind, from lowest to highest, are but numberless displays of the One Mind. All life from its very lowest form, in the mineral and vegetable, and on up through animal and man, to the mightiest angel, are but distinctive displays of the One life, of the universe. All goodness, truth, and love, whenever and wherever seen and felt are so much the essence of God, showing out in his children. All creation is, by evolution, and is but the out going of the king eternal, immortal, invisible, in His majestic projection, into existence by the eternal Word, by which all things were made. God is at every point of His universe simultaneously; and every movement of the forces receives his constant attention; and the one life and mind inseparable enter into every particle of creation, from the coarsest and most inert forms of matter, up through all the varied gradations of manifestation, and, in the ascending scale of existence, reach their highest mode of manifestation, and grandest order of development in man, "In the image of God," who being endowed with the immanent consciousness of his divine source must advance inwardly and upwardly, from material conditions, to the unfoldment within himself of spiritual life and power; and this is the divine work, and process of redemption, the order which is inward and upward; and at every advance movement, his earthy nature and ap-

pendage is sloughed off, and increased spiritual strength with purification attend in the like proportion. When this is complete, it amounts to what Paul termed, "The circumcision of the heart and spirit." Rom. ii., 29. When man reaches the point and fact of regeneration, his upward march has begun in earnest, provided he perseveres faithfully; he is on the shining way,—“The path of the just, which shines more and more, unto the perfect day,” when he reaches the grand climax, the divine center of his being, where all is light. Redemption always works from below upwards, and from without inward, and “Christ is the end of the law for righteousness, to every one that believeth.” As we have said before, all this saving and healing power is in each and every one of us, an abiding principle and eternal verity, and is the mystery, “Which hath been hid from ages and generations, but is now made manifest to God’s Saints, —Which is Christ within the hope of glory.” Col. i., 26, 27. The question may be asked, how is all this mystic development to be accomplished? How may we attain unto this spiritual exaltation, which secures to us so much power, even while we tabernacle in this earthy habitation? God is just, and never requires of us more than he has given power to perform. We are commanded to “Work out our salvation with fear and trembling, for it is God that worketh in us to will and to do, of His own good pleasure.” In the great work of redeeming our

spiritual being from the trammels and bondage of sense and material environments, we ally ourselves with this divine redeeming, saving, and healing principle within ; and by the exercises of our thinking faculties, we work our way up to the point of illumination within, by reaching the light "That lighteth every man that cometh into the World." This we conceive to be the first full manifestation of the glorious divinity, that is lodged within every human breast. By entering into evil ways of thinking, and imbibing the evil thoughts of others, we naturally grow evil ourselves. But on the other hand, to habitually think good, pure, just, and truthful thoughts, we are, in that measure, exalted to a higher life and existence ; and so form our lives and characters by thought,—“As a man thinketh in his heart, so is he,” is the testimony of Solomon, in his proverbs. We do not have to make this struggle up the narrow way of attainment alone, as we are told “The spirit within helpeth our infirmities.” As an exercise of thought power, that we may develop the higher spiritual powers of our being, we use affirmations, as a mode of self training, as all good things we desire are lying in rich abundance all round, but are silent and still, waiting our call, in order to leap forth into active blessings ; as in Mark xi., 24. “All things whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” “Ask and ye shall receive.” If everybody would call off their minds from the low and

perishable, that now so much engross thought and feeling, and lift themselves up in themselves into loftier contemplations of Being, and grow into the realization of the true divine heritage and spiritual dimension, which is man's higher nature, this condition becoming permanent, then this planet called earth would be inhabited by a higher order and race of beings. All existence is in thought; with each individual this is true. To persist in low thinking brings on a low, and degraded state of mind and life. To constantly engage in the exercise of all noble and exalted thoughts will surely lift us to a higher life and existence. It is one of the divine laws of mind, or spiritual metaphysics, that affirming is asking, and believing is receiving; and the more simple we can view this process, the more readily can we realize its wonderfulness and power. The spoken Word in affirmation, opens the door of the whole storehouse of good. "Behold I stand at the door and knock, if any man will open I will come in and sup with him and he with me." In the hurry of life, and the complete occupancy of the mind by the things that respond exclusively to the sense life, man is seldom brought to a pause sufficiently long to take an introspective view of his interior life and capabilities. All seem so opposite to the old mode of viewing everything as measured out to him, by the metes and bonds of intellectual attainment, and that circumscribed in large measure by the

limitations of time and space. The present age is so grossly enveloped in material concerns, that little, or no thought is given to the development of man's higher powers of being. To speak of that spiritual nature, which is immanent in all God's offspring, and capable of unlimited growth and development, is equivalent to speaking to them in a dead language; because "The natural man receiveth not the spiritual things of God." But to consider that "The fashion of this world passeth away," and that there is nothing in all the outward, which are but appearances at most, upon which the longing soul can rest its weary wings, the human mind will naturally turn its course in another direction to find something substantial, as a safeguard and refuge. The spiritual highway, though straight and narrow is ever open to the patient seeker after truth. "Seek and ye shall find." And the voice of inspiration is, "Eye hath not seen, nor ear heard, neither hath the heart of man conceived the things that God hath laid up for them that love Him, but He hath revealed them to us by His Spirit." All these spiritual riches, in large measure, are in store for us now, to be possessed and enjoyed, in this present life; they are all round us, and in us waiting our call, that they may be manifested and realized, in wonderful fullness. "To be spiritually minded is life and peace." By our thought influence, upon receptive minds, we are able, likewise to help them, in the conflict

with evil and error, to rise out of the fog and darkness, into the clear sunlight of eternal truth. On the higher plane of spirituality attainable, by all in this life, the divine communism is the grand order of Being, and "No man liveth to himself, and none says ought is his own," for love hath nothing of her own, and love reigns there. In that celestial atmosphere, selfishness, the fruitful mother of the sins of the race has no place nor existence; personality is left behind, as the earthy and mortal appendage; sin, suffering, fear, remorse, anxiety, disappointment, jealousy, envy, hatred, pain, and death itself are ruled out of thought, as the unreal things, of a former and lower mode of existence; for all these seeming ills, under which humanity groans, are utterly impossible, in that realm of harmony and peace.

In this third day's treatment, we have the task before us of eradicating, from the patient's unconscious mind, those errors, that in a large measure make up the very existence of the whole mass of nonspiritually unilluminated beings around us, who are endowed, in the inmost depths of their being, with wonderful powers and capabilities, yet are held down by the clanking chains of material beliefs, to the recognition of the limited sphere of that outer life, as a condition inevitable, and thrust upon all alike, as the direful result of the action of two human beings, accredited as the progenitors of the human family; who with ruthless hand reached forth

and partook of that which had been positively inhibited by the author of their being. Belief in inherited depravity as a state, to which all must succumb, together with its long train of evils, fastens itself upon the mind of the child, in very early life, when it has no escape from the errors that are cherished as dread realities by its parents and those it is constantly coming in contact with, and by the whole human race. And thus human beings grow up to maturity with these beliefs fixed in them and firmly lodged in the unconscious mortal mind, the receptive reservoir of the common errors of humanity. We do not deny the prevalence of all this, on the lower, or earthy plane, and while we concede they do obtain there, we from the spiritual standpoint deny the reality of the whole plane itself, regarding all as illusions, we sweep them away into their domain of nonentity. This brings up the presentation of a condition that always produces conflict in the mind of the patient, as every one has two selves, or states of thought, one unreal, the other real, one mortal, the other immortal, one natural the other spiritual. And this natural is the first, and then the spiritual, which is the inward man, the only recognized self which is always free from all the ills of mortality, and being, though finite, always one with God, is never sick or unhappy. But this pretender, the natural man, puts forth his claims to consideration, which of course are denied, and as the intellect is its highest pre-

sentation, it will by argument naturally put forth its claims to supremacy. But in treating we address our thought exclusively to the divine self and call it into manifestation, and negative and ignore the other self altogether, as the occasion of all errors and suffering, we hope to be *particeps* in relieving the patient from.

We come now to make the attack upon the fortification of the patient's own error mind, in which is contained all the disagreeable conditions that she is so anxious to be freed from; and right here I will state that bad states of mind produce bad states of body, illness and discord, as a state of mind produces a like condition of body; disease of body is but the natural outshowing of indwelling errors of mind. It is said fear is a strong producer of inflammation and brings on closing and weakening of all the vital forces; making the whole system an easy prey to any disease, that is dreaded by self, or others around. Extreme anger in youth is apt to show out in after life, as softening of the brain, palpitation of the heart, or suppression in part of the action of the lungs. Selfishness is the prolific generator of many ills; it strains the functions, and the liver, stomach, and digestion are the victims. Physicians will tell you that a majority of diseases are caused by impaired action of the liver. Paralysis is said to be often caused by the over strained exertion of the will to rule and have one's own way regardless of the wishes of others. And so it is

all kinds of uncomely and disordered mental states produce their poisonous fruits, in the form of physical disease, as the physical is inseparably interwoven into the mental of every organized human being; and is the out picturing of its inward condition; and in reality the whole body is but the organ and machine of the mind, the visible representing the invisible and wholly subservient to it. Here is an appalling array of errors to be introduced to your patient, one or more of which may be the cause of her neuralgia; but as it is not expected for the healer to know which, they must all be denied away, to make sure of the ones causing the harm. They are all harbored in the mortal, error mind, and grow and flourish there, and nowhere else; and as this error mortal mind is nothing in reality, so all these are nothing in reality. Selfishness is the bottom stratum of iniquity, and springing out of it are jealousy, and pride, avarice and malice, envy and hatred, and following these revenge, or a desire to recompense evil for evil. These are in part projections upon others; then there are those that work inwardly upon ourselves such as fear, remorse, disappointment, anxiety, despair, forebodings of evil, and dread of death, and many others growing out of these; all of which the All Wise, and All Good, and All Love never designed to mar and torment his children with. But all the great purposes of revelation, redemption, and the gospel were promulgated to lift them up out of

this mire and clay of material beliefs, and place their feet upon the rock of truth; and put into their mouths the song of peace and harmony. When treating a patient we work on a higher plane than that of intellectual mind; abstracting from all things outward, we indraw our thoughts to the divine ethereal plane and in this realm of life all things in the universe exist, and in it all things live and move and have being; it is the universal life, from which all existing things draw life; it is the life principle of the suns, moons, and planets, and all the stars in their courses receive their momentum from it. It is the one vital principle from which all things, whether mineral, vegetable, animal, or, human draw vitality. In it all minds operate and all thoughts go forth; and all minds receive from it, and give form and quality to it; and it is the bond of union of all minds and souls, so that operating in it the thoughts of one mind can be sent straight into the interior or unconscious mind of another, to work, not only healing benefits, but likewise mental and spiritual elevation. It is the healing balm, the elixir of life, the living substance upon which all things subsist. It is the lowest and most outward manifestation of the Holy Spirit. Having thus explained the divine nature and source of all this work, we will now proceed to treatment of patient for that seeming disorder she calls neuralgia. It is altogether reasonable to hope that she must feel

somewhat improved and much stronger, from the treatment given on the two previous days. She is in a passive state of mind, and quiet and receptive to what good there is in store for her; and she is very full of hope.

Say to her (silently) all my work for good is under the guiding influence of the divine spirit within me. Mary Smith, listen to me.

1. No selfishness, jealousy, pride, avarice, malice, envy, nor hatred held by your parents has any influence over you to cause you to show out that condition you call neuralgia; and no fear, remorse, disappointment, anxiety, forebodings of evil, and dread of death entertained by your parents has any influence over you to cause you to show out that condition you call neuralgia.

2. Listen to me,—No selfishness, jealousy, pride, avarice, malice, envy, nor hatred held by the whole race has any influence over you, to cause you to show out that condition you call neuralgia; and no fear, remorse, disappointment, anxiety, despair, forebodings of evil, and dread of death entertained by the race has any influence over you to cause you to show out that condition you call neuralgia.

3. Listen to me, no selfishness, jealousy, pride, avarice, malice, envy, nor hatred held by yourself has any influence over you to cause you to show out that condition you call neuralgia; and no fear, remorse, disappointment, anxiety, despair, forebodings of evil,

and fear of death entertained by yourself has any influence over you to cause you to show out that condition you call neuralgia.

4. Listen to me,—no selfishness, jealousy, pride, avarice, malice, envy, nor hatred held by those around you has any influence over you to cause you to show out that condition you call neuralgia; and no fear, remorse, disappointment, anxiety, despair, forebodings of evil, and dread of death entertained by those around you has any influence over you to cause you to show out that condition you call neuralgia; no influence of association has any power over you; you are not subject to other people's error minds; you have no neuralgia.

5. Listen to me,—no selfishness, jealousy, envy, pride, avarice, malice, nor hatred held by me has any influence over you to cause you to show out that condition which you call neuralgia; and no fear, remorse, disappointment, anxiety, despair, forebodings of evil, and dread of death entertained by me has any influence over you to cause you to show out that condition you call neuralgia; no error held by me can be reflected upon you. Listen to me,—I deny that you are selfish; you are not jealous, nor proud, and you have no malice, no avarice; you do not cherish envy, nor hatred towards any; you are spirit, and spirit has no fear, neither remorse, nor disappointment, you are not anxious about

anything; as you know you will have all you shall ever need, you are not of a despairing disposition, and you have no fear of evil, nor of death. Listen to me,—I here and now proclaim your real self divine and all, and your mortal and error self nothing. You are spirit, and as such free from all those errors and illusions of the mortal self, you are in the truth and the truth makes you free. I proclaim you free. Your life is one with the All life; and the healing life of God is the power always present to heal; you are one with God and show out the divine perfection and harmony. God is love; and you receive the inflowing of love continually. Love is the essence of your life; perfect love casteth out all fear; you are wholly free from fear. Your will is one with the divine will. You are full of truth and love; and you have the peace that passeth understanding.

All this is very long, but it is the most important of all the six day's treatment; as it is the assault made upon the strong hold of error, and the citadel of the patient's own mortal mind self; and the reduction and conquest is designed to be complete.



LECTURE X.

FEAR.

WE begin this lesson with a brief account of the Word, by which power the work of healing and helping, in many ways ourselves and others, is accomplished. It is not of human discovery, invention, or device, nor the outgrowth of human intellect. This is not a new theme; but is older than creation. But this latter day presentation, being somewhat novel, when viewed from the stand-point of the old habit of thinking, demands a more specific and exact explanation, as to the nature of the agency, by which all this work of good, which is the subject of so much criticism by the unilluminated, is performed. In the old testament scriptures we read much about the word of the Lord coming to the prophets and olden time teachers of mankind, as the enunciation of the will of God. It was the speaking principle in the prophets and teachers, by which the world received the divine messages. All creation was and is the product of its power and out going.

The bible in itself is not the Word, but is accepted as the best and most complete exposition of the living Word ever given to the world. Speech, or the human voice in articulation, is not the Word, but is when uttered in truth, the sounding out of the Word that "He that hath ears to hear" may hear. "In the beginning was the Word and the Word was with God, and the Word was God." "All things were made by Him, and without Him was not anything made that was made." John i., 3. Jesus Christ was the embodiment and manifestation of the Word and thereby became the type and pattern of all mankind. It is variously denominated the Word of God, the Word of truth, and the Word of life. Christ said, "My Word shall never pass away." In Isaiah, God said, "My Word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereunto I have sent it." It is styled by the Apostle Paul, "The Word of faith, which we preach." The Word of God is called the sword of the spirit. By it Christ sent His saving and healing power, into the very life of every one He healed. The seventy sent out by Him to preach and heal returned rejoicing that even the spirits were subject to them through His Word. Christ prayed the Father that His followers might be "Sanctified through His truth, His Word is truth." This power of the Word is the instrumentality by which Christ is to "Put down all authority and power;" and by this sharp sword,—"The

rod of His mouth,"—"with which He smites the earth." Isaiah xi., 4. It is the "Spirit of His mouth, with which the Lord shall consume the wicked." II Thes. ii., 8. And the "Sharp sword, with which He shall smite the nations, and rule them with a rod of iron." Rev. xix., 15. All this of course is of mystical and spiritual signification, and implies, not only the complete overthrow of the present political conditions, but also the complete destruction of all kinds of evil, and harmful states, engendered by belief in matter, as the one chief reality of existence, embracing all sinful, sensual and selfish proclivities engendered by the sense life.

Christ's kingdom is to "Fill all things;" and whatever is not included in it, but is no part of it, and wholly outside of it, will be "The chaff, that will be burned with fire unquenchable." This divine instrumentality for the carrying out the all wise and majestic purposes of the creator and preserver of all things, is not confined to a few chosen ones, as prophets, apostles, evangelists and teachers, but is "The manifestation of the spirit given to every man to profit withal." I Cor. xii., 8. And is a divine power awaiting in every one the unfoldment from within of the sleeping divinity there. As all are God's offspring, all must be endowed with a divine nature somewhere. Although man is a finite being, he must have a spiritual nature capable of infinite development; it is a prevailing law, that like begets like; the material

hewn out of the rock is the same as the rock. Isaiah iv., 1. To use the word for the good of self and others, it is necessary to be, to some extent, spiritually minded; and the faculty of intuition developed in a degree, for the more spiritual we are the more faith we have, as faith is a spiritual exercise, and "All things are possible to him that believeth." The Word is a swift messenger and can be sent forth on the swift wings of thought, to help the weary and heavy laden. We may never know in what heart and mind it may find an abiding lodgment, but it will give back in duplicate measure of good, and strengthening power into the heart and mind of the one that gave it impulsion and sent it on its errand of peace and good will. In our healing work we use the Word, as we taught in the early part of these lectures, in denial and affirmation. When on ourselves we soon realize its mysterious effects and benefits, as a part of our personal experience. When used on others, as receptive patients, who comply with the required conditions, the same rich benefits and healing work is accomplished for them in like manner. We are all particles and fragments of the one All, that "Fills all things;" and are individual entities of the All, and never in our inmost separated therefrom; and when this inward self is present and in full manifestation the old self is subdued and Christ within is the manifested divinity, or "God manifested in the flesh." He is the manifested Word; and therefore

we have all the potencies of this Word in us, as far as our finite nature can employ. The apostle says, The Word is nigh thee, and in thy heart, and in thy mouth, and thus the Word is made flesh and dwells in us. We are not the frail and helpless creatures, we have been taught to believe; we are not shorn of all power to accomplish the great possibilities within our reach, but are wonderfully endowed in our inmost, in order that the great end of our being may be realized by us, in the formation of character for high place, in "The great to Be." The Word spoken in the truth and according to the divine will brings that for which it is sent forth. It is the messenger that never returns empty. To speak help to others becomes a means of help to ourselves; to speak words of healing to others brings healing to us; to send it out on missions of good is sure to bring a rich return of good to ourselves. It shall accomplish that for which it was sent and never returns void. It is the message of God gone out into all the earth; "The sound that has gone out into all lands." It is "The still small voice" louder than the thunder peal proclaiming "Good tidings to the meek, healing to the broken hearted, liberty to the captives, and the opening of the prison to them that are bound." Isaiah lxi., 1. It is the speech of the heavens declaring the glory of God. It is the voice of the firmament showing forth his handiwork. It is the voice of the silence speaking to man in solitude. It is the voice of

the spirit in every human breast warning against evil and teaching of a higher destiny awaiting the children of the one great parent. By its power the present unsightly and deplorable state of the world is to be consumed, and a higher order of existence inaugurated. It is the power by which the human race is to be disenthralled and freed from the chains that now hold them fast bound to the "Earth earthy conditions." It will finally achieve "The restitution of all things," and give us a new heaven and a new earth, wherein dwelleth righteousness." It is the voice of the spirit and the bride, that says come. It is the voice of Him that spake as never man spake, "And His Word shall never pass away."

Thought transference is the process by which one mind is enabled to act upon another, and is an interior communication, by one mind with another. It is no new power, but has, as a law of mind, been overlooked in general until of recent years. It goes generally, or specially wherever mind is in a state of activity; as thought is mind in motion. Its philosophy and *modus operandi* however have until recently been but little understood, save by the adepts and mystics of the race, who have in the main, in all ages of the world lived apart from mankind. Thought transference is a feature of the oriental wisdom, which is at this time being promulgated to considerable extent in Europe and America. Many

strange social phenomena can be accounted for by it. It exerts a strong influence towards molding public opinion, and lowering, or raising the standard of society. It is mind communing with mind on the plane of the silence; and works to good or bad ends according to the character of the thoughts sent forth. Much harm and mischief is done, by unsuspecting minds taking into their very life the most deleterious thought influences coming from minds replete with evil and error, showing out in evil character, or disease and suffering, and sometimes all in the same unfortunate subject. It is the atmosphere in which epidemics travel; and by it contagions are imparted. But on the other hand it is the bearer of the healing and saving power of the Word. Thought transference is the method by which treatments are given both present and absent; and by continual work, and by concentration, and inward focalization its power is greatly augmented.

This fourth healing lesson comes in very appropriately, after giving first lesson on heredity and sensuality (material); second on sin, suffering and death (belief in evil); and third the patient's own state of involvement in the common errors that are accepted as realities, on the earthly and sensuous plane of thought. Fear springs out of selfishness and is one of its strongest phases, as it regards chiefly that in which self is in some way concerned. Fear arises out

of a belief of danger or harm at hand, or to transpire at some future time. Its home is in the unconscious mortal mind; but when harm is threatened, it quickly awakes to consciousness. It is the prolific product of many diseases; as it has the effect of weakening, and when sudden and intense, partially suspending the whole machinery of the human organization, and sometimes causes death, as people are occasionally frightened to death. Fear has many phases and enters in some measure into nearly every transaction of life: and is not without benefit when it is modified into caution and prudence, as dictates of the better judgment. It has a limiting effect and is bound up in matter, believes in it and dreads its power. In many of its states it is debasing and degrading; it is the foundation of cowardice and all servile feelings. It is the opposite of bravery, enterprise, effort, in any given undertaking, and of independence and nobleness of mind. Fear is the enemy to growth and development; and certainly works to paralyze all kinds of operations, whether in relation to human effort, or as affecting the human organization. It is classed in scripture with the most degrading states of wickedness, to wit, "The fearful, the unbelieving, the abominable, the idolatrous, murderers," etc. Rev. xxi., 8. The fear of death is set forth as a state of bondage. The ills and disagreeable states that result from a state of fear are certainly too numerous to detail, if such a

task were possible, as their name is legion. No wonder there is so much misery, woe and want in the world, because there is so much fear. To free any one's mind from fear is to relieve them of a great burden indeed, as the freeing them from this passion would carry with it the freedom from so many evil results that spring from it. It is the practice of many healers to treat against it almost entirely. We would advise it in every case where the real cause of the trouble is not known to be something else. In all acute cases deny away fear, as the sole treatment, and affirm the presence of love, which is its antidote; as "Perfect love casteth out all fear." The same plan of treatment is carried out, as in the three former,—to wit, the five sources of error. There are two kinds of fear, to be dealt with; one is a noisy kind, which shows considerable excitement; the other is the dull, paralyzed, death sort. The former,—that is the noisy kind, should be treated with quiet coolness; the healer's state of thought should be just the opposite to that of the patient's excited condition; the patient being passive and the healer active, the sphere of the healer's mind enters into that of the patient, who being wrought upon, by the active influence of the healer's thoughts becomes quiet and free from fear,—and is healed. But on the other hand the dull, sullen, still kind should be treated with vigorous energy, so as to rouse the patient from the low state, into which

fear has brought him, into the opposite condition, sufficiently to restore the normal condition, and thus set up harmony throughout the whole system. In all your work as a healer you will find only two classes of cases to deal with,—chronic and acute. Chronic cases are those, generally, which are of long standing, and of a lingering type, coming and going; such are often by faithful and patient effort caused to yield readily to the supremacy of truth, and to the great joy of the patient likewise. Acute cases are those that arise suddenly and unexpectedly, either from accident, such as a fall, burn or blow, or any kind of unlooked for hurt; or those cast upon the patient by the thoughts of others, which are not generally very deep seated. In treating acute cases by denying away fear, it is always proper to name the disease, that the fear has caused; but in the treatment of chronic cases it is considered better not to mention the disease, as it frequently involves the going over a multitude of errors held in the unconscious mind, in order to reach the one bearing the nearest relation to the disorder complained of; but endeavor to drive them all out, by the denial of fear. Acute cases yield readily to treatment, when the conditions are all favorable; but for beginners there is a severe test, in most cases, of their confidence in the power of truth. But no healer should shrink from duty; and be sure you entertain no fear yourself to intensify the patient's fears; deny away

fear in yourself as a suitable preparation for the work you are going to undertake.

The subject of chemicalization must of necessity come in here, as the course of treatment you have been giving, the three past days, and more especially the last day, is very apt to produce a state of affairs, to all surface appearances, very unfavorable to a speedy recovery. To the patient it would seem instead of getting well, his condition is decidedly worse, all the symptoms seem to show themselves in an aggravated form, and besides many other old and forgotten troubles will come up fresh in memory, together with their symptoms, all combining to produce in the patient a condition anything but hopeful; and in healer anything but encouraging, unless he has experience, in which case all is of the most encouraging character, as he is thereby assured that his work has to some extent been effectual, as the old sediments of error and, belief in evil and matter have been brought to the surface, ready to be removed entirely, by the succeeding treatments. Chemicalization is usual after this third day's treatment, on account of the denials of certain states of thought the patient was holding in the mortal error mind and regarded by that mind as real states; so when the healing word struck deep—"Quick and powerful"—the mortal mind, with its storehouse of errors, must make a show of resistance, hence the ferment as a natural result. Our experience in every day life

will teach us this much, men holding to certain notions, be they never so erroneous, will seldom relinquish them without argument and show of resistance. I will here state that the make up of the interior mind, whether characterized by truth or error is clearly indexed by the character of the outer life; if error in the main rules within, the outer life will show out that state of thought and the physical conditions will *be greatly involved*, in the form of disease; but if "Truth in the inward parts" has undisputed sway, it will likewise be indicated by the manner of life. Now this chemicalization must be generated in the unconscious mind by the conflict between truth and error; this last struggling to hold his place as "The strong man armed," when truth, "A stronger than he shall come upon him and overcome him, and spoil his house." "When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor, wherein he trusted and divideth his spoils." Luke xi., 22. There is one fact philosophically certain, truth and error can have no fellowship; and therefore cannot occupy the same place at the same time. "Truth is mighty and will prevail." Chemicalization may come from first or second treatment, or it may come later than the third, and may not be in the severe form indicated above, but may be so mild as not to be detected, especially if patient is asleep. It is said that

it may not come all at once, but phases of it at intervals and far a part,—reading certain books may produce it. A learned writer and physician says, “Four different long cured phases of disease were reproduced during my earnest and prolonged study of this subject.”—Dr. Holcomb, of New Orleans.

Chemicalization in some form is sure to come at some time; but it is advisable never to hint the subject to the patient before hand, as that of itself might induce it. Always await the event, and if patient never mentions it, see to it that you do not; for thereby your work may be hastened and your results more satisfactory.

Healers should cultivate confidence in the principle of truth, and suffer no phase of the case to shake them with fear, and no extraneous influence to swerve them from meeting any contingency, facing any exigency, or performing any act clearly in the line of duty. Whatever chemicalization may be defined to be, it arises from a conflict between good and evil, truth and error, health and disease, life and death.

This treatment is introduced to remove fear out of the patient's mind, and thereby lull and quiet all the disagreeable, but harmless symptoms; as the removal of fear would work to that end more effectually than any other form or mode of treatment, for this condition must be one having in it largely the element of fear. In any case of sudden or unexpected alarm, or arising

of fear from any seeming cause whatever, or any stage of treatment, even in following the plan in the preceding lecture, should a disordered state suddenly appear the manner of treatment should be changed to that of fear; and in most cases where you are called upon to give treatment without yet having learned the particulars, which is much the case when the patient is absent, and you have not yet had an interview, to learn the particular errors and beliefs holding him, you treat against fear. Fear enters so largely into all mortal conditions that it would be rare indeed to find a case in which it did not exert a degree of influence. When you have longer experience and the forms we have given you have been in part overleaped, by higher understanding, and discernment and intuition become the guiding principle, you will then discover how much you will have to fight against this condition called fear. While we may justly say selfishness is the substratum of all sins, we can with equal justice say fear is the substratum of all disease; springing as it does out of the sinful state. So we think the treatment against fear the one needed in the above case, to clear away the last vestige that remains of the old stirred up mortal errors and illusions, that the patient had all along believed in as realities, in the form of neuralgia or some other seeming trouble. This treatment against fear is the fourth in order according to the plan of these lessons on healing;

and in acute cases you treat exclusively against fear as above indicated.

Your patient now before you and receptive you will enter into the spirit of your work by saying: God is in me a present life and healing power, and his word goes forth through me and his truth makes you free. Mary Smith listen to me:—

1. You have no fear, you are not in a state of fearfulness; your parents believing in fear has no power to cast fear upon you; you are not at all frightened; you have no fear.

2. No belief that the whole race of man has in fear as a common feeling or passion has any influence whatever over your mind to bring in upon you that condition called fear. The race having fear cannot cause you to have any fear; you are not afraid.

3. Listen to me,—no conception or belief of your own self in fear can bring fear upon you; you are spirit and divine and cannot have fear, or anything savoring of fear; spirit has nothing to fear; you have no fear.

4. Listen to me,—no fears of the people you come in contact with in every day life has any influence over you to make you have fear, or be afraid; those surrounding you and believing in fear have no power to reflect fear upon you. Nobody's mind has any power over your mind. You do not take on any condition of fear from those around you.

5. No fear I may cherish can be cast upon you; you do not take on any condition of fear from me; I am not afraid on your account; I do not in thought suggest any fear to you; you have no fear whatever.

Affirmation—Listen to me,—you are ever in the presence of good; good is all about you and nothing but good. Your trust is ever in the good. Your life and all that is in you is one with the good all the time. You have constantly in you the one healing life and power of God. God is your strength. God is love; you are surrounded by love continually; “Perfect love casteth out all fear.” Love makes you joyful. Love makes your whole life flow on in perfect harmony. Your life is the very harmony of love. You have the peace of God; and can fear nothing that has occurred. You are free from the fear of anything that you think has happened. God is with you; no harm can come to you; He is ever round and about you to shield you from all harm. Listen to me,—you are free from all pain or care; you have no anxiety. You are peaceful, calm and happy; you rest in God’s love; you rest in God’s peace.

The whole purpose of this treatment is to cast out fear from the patient’s mind and bring in love to fill up the vacuum. “Love worketh no ill, therefore love is the fulfilling of the law,” and all healing is strictly the work of law but all law finds its highest culmination in love.

As truth is the supremest mode of thought, love is the supremest mode of feeling and is the richest essence of the divine mother principle of the whole universe.





LECTURE XI.

CONFUSION AND INHARMONY.

F AITH is that principle of the heart and center of life that molds and orders character and destiny.

What a man believes he thinks, and what he thinks he is. It is a power wonderful and commanding in its exercise; great things have been promised upon its condition; and it doubtless would work wonders, now as in olden times, were men under the same inspirational influence, and willing to accept the spiritual teaching of Christ and his apostles as in their primitive promulgation. But the whole state of christendom has lapsed into a state of spiritual impotency, to the extent of the fearful disparagement of the power and blessedness that was clearly set forth in its first enunciation. Were one of the saints of the first century who passed away under the full power and effulgence of the primitive gospel to arise from the dead and walk the earth, he would early conclude, that a new and inferior christianity had superseded the old, and what of the pure metal still remained

was fearfully alloyed with the baser metals of rational and material beliefs. Faith is an imbuement and works and perceives alone on the spiritual plane. Of course there is plenty of faith and belief on the rational plane for rational purposes; but that is not the faith of this inspired teaching, through which saving and healing life comes. Faith is not the result of a process of reasoning, but is a divine intuitive perceiving; it is in one aspect a settled principle and in a spiritual sense a state to be attained to, and grow to, and more and more, into, as the whole life and mind becomes spiritual. Faith is the bond of friendship between God and man. Abraham, the great example of faith, was called the friend of God. Jesus said to His disciples, "Ye are my friends, if ye do whatsoever I command you." John xv., 14. Thus showing their faith by their works. Faith is the mighty link or ligament in religion, that binds back the sundered soul to God. It brings into real possession and enjoyment all the exceeding great and precious promises of revelation. Faith is a check on the bank of heaven, already endorsed by Jesus Christ, and is never dishonored. Faith in the power of truth enables us to heal and bless ourselves; and as a divine instrument to heal and bless receptive patients. The absence of faith on the part of healer or patient is very apt to result in failure; without faith it is impossible to please God. The whole eleventh chapter of Hebrews is devoted to the subject

of faith; showing forth the most distinguished examples of its efficacy and power. It is clearly conceived by a large proportion of thinking people of both hemispheres, who are spiritually minded and are observant of the signs and development of the times, that a movement of the mental and spiritual forces clearly point to a speedy return to the faith once delivered to the saints. Some of the apostolic writings set forth, by prophetic forecast, the great falling away from the faith and power of the gospel and the revelation of the mystery of iniquity that was *then* already at work. So very many of the spiritually prescient of this time are in expectation of great spiritual awakening, and the kingdom of God coming with power at no distant time; "When Zion shall arise and shine, for her light is come and the glory of the Lord is risen upon her." The night is far spent; the day is at hand; the orient is already growing radiant with the beams of the sun of righteousness which is rising, "With healing in her wings. All the realities of existence are invisible, and all the great forces are silent but unerring in their operations, in carrying out the stupendous conceptions of the divine mind in the projection of *Being* into existence. All the primary forces are spiritual and invisible; all visible and material forces are at most, secondary, as all outward things are but the outshowing of inward states and movements. This is true of the macrocosmic universe and is likewise

true of the microcosmic humanity; as man in the make up of his organic structure is a miniature manifestation of the whole universe; and whatever are the infinite, invisible forces at work in the universe, in like manner are the finite invisible forces at work in the human kingdom. Remember all is mind, whether in the macrocosm, or microcosm. This argument is all along introduced so as to present to thinking minds the true cause of all the ills and miseries that blight humanity, and in so many instances make life and existence gifts unworthy the hand that bestows them. But there is a remedy at hand for all this deplorable state of the race and a certain and efficient means of amelioration to any, who are willing to have their feet taken out of the mire and clay of matter, and placed on the rock of spiritual truth; and then the new song will be,—“Old things have passed away, behold all things are new.”

Esoterically speaking there are but two generalized states of thought, each, however, varying vastly in degree, according to development in the one or other; there are distinctive degrees, or planes of each, manifesting different stages or degrees of growth. According to the premise that all is mind, and everything is the result of this thinking principle, everything that exists is in some mode the result of thought power. Man, a conscious being, and wonderfully made, has it in himself, by the workings of his own mind and will, to

drift downward, lower and lower in the scale of depravity, until he reaches, in the last analysis and finale of a persistent and downward career, that state of negation figuratively denominated outer darkness and bottomless pit. But on the other hand by the freedom of his will, he has it in himself, and by the power lodged within his inmost life and being, to rise in the scale of human development to unlimited possibilities in states of infinite progression, and to orders of spiritual unfoldment immeasurable by the most far-reaching and extended grasp of finite minds. Jesus, in his wonderful teachings laid down but two ways, the broad and easy way, that leadeth to destruction, and the narrow and difficult way that leadeth unto life. As we have said before, "All is Mind," and everything that has any existence at all exists in thought; and thus we have presented to us by the *great* Master of teachers and teaching, the two states of mind; the two modes of thought; whereby is demonstrated the vastly diverse results of mind on the plane of its choice. Will is the momentum of the mind on the plane of its activities; and choice always springs out of the will; and every one is free to make choice of the manner of life he will live and the plane of existence on which he will exercise his freedom of thought, motives and purposes. He must occupy one, or the other; he must pursue one mode or state, or the other; he cannot hold both in thought at the same time;

"No man can serve two masters." We cannot be in darkness and light simultaneously. We cannot move in the broad way and the narrow way at one and the same time, as they lead in altogether opposite directions. Each of these states pertain to this present life, and run out into the boundless life beyond. To teach man how to avoid the one and find the other, how to escape from evil and error, and find "The way, the truth and the life," was the mission of Jesus in the world. "The son of man came to seek and to save that which is lost." In all this vast universe there can be but two states of reality, and one emanates from the other. Being and existence; God and what He has created; everything else that has a seeming reality is an illusion and should be so esteemed and dealt with.

God is everywhere and fills with His presence life and power, all things; and existence or what God has made is everywhere and is all that is. And all creation is but a manifestation of the presence, power, justice, intelligence, goodness and love of God. And these divine attributes exclude every opposing claim to reality, as they and their source are *all*, and preclude the very possibility of anything else. The evils and errors under which humanity suffers cannot stand side by side with these and say we are as real as you, although we never emanated from the source of all things. To consider that all these phases of human suffering sprang from

some other source or origin, settles forever their non-entity and nothingness; and this is all true when viewed from the divine stand-point, with developed spiritual understanding and the more spiritual we become the more apparent they show out as deceptive illusions, appearances and phantasies. All sin, suffering, sickness, disease sorrow and death, and all the mean phases of human nature, all crimes and diabolical deeds, all feelings of the varying degrees of hatred, all profanity and evil speaking, all love of self and love of the world and the things of the world, all love of money—"The root of all evil," all selfishness and pride, all anger and displays of temper, all jealousy, envy and revenge,—in fact every evil phase of corrupt and depraved side of human nature, so called, belongs to this lower phase of life and thought, and all these disordered states of mind bring forth in their season, their legitimate fruits of disease sorrow and death. The language of the apostle Paul is, "Godly sorrow worketh repentance not to be repented of, but the sorrow of the world worketh death."

All this dark catalogue of deprecated conditions flourish only in the world of negation, on the plane of the mortal mind, or the life and soul in the state of spiritual blindness and spiritual ignorance. All this array of non spiritual conditions will be consumed and destroyed when truth shall assert universal dominion.

"For He must reign until He has put all enemies under His feet." Let the world once understand these truths, and take them into their very life, and all these evils they have been taught, for generations, to believe in, would be regarded as nothing but the illusive production of its inverted thought, and nothing real or tangible; but existing only in perverted belief and imagination; then they would naturally turn away from them, as it is the very nature of man, not to pursue, or want any supposed thing, when he is convinced it is nothing. Should he cease to believe in the reality of evil, he would cease from evil deeds; should he cease to believe in the reality of matter he would cease from sensuality and all phases of intemperance; as his spiritual nature would naturally come into manifestation, when his thoughts turned away from these errors and hinderances to spiritual development; for the spiritually minded "Seek the things which are above, and not the things on earth." The spiritual nature in man is the last and highest development of his being, and it is his privilege and duty to work upward and inward continually, by agonizing effort; for within himself new springs of life will be continually opening up; new treasures of knowledge will be at his command, and new mysteries revealed. Life and experience on the rational plane of thought is infinitely below life and experience on the spiritual plane. Hitherto the chief part of gospel presentation, has for

many centuries, been confined to this rational intellectual order, and the spiritual but vaguely and dimly comprehended; (there are many noble and grand exceptions, as Augustine, Luther, Wesley, and many others of the present age). As the prince of this world, that Christ and Paul foretold, gradually arose to supremacy in the heart, the spiritual flame became extinguished, and religion of rites, ceremonies, and superstitions was all that was offered to the world. But happily now the spiritual tidal wave is beginning to rise, and the lightening is beginning to flash out of the east and shine even unto the west. In some of the rolling cycles of existence wonderful prophesies are to be fulfilled; it is said by the Prophet Isaiah, "The wolf and the lamb would lie down together, and the leopard and the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." Isaiah xi., 6. All this is highly figurative, but it sets forth a reign of peace on earth,—“Peace on earth and good will toward men,” as the sure fruits of the everlasting gospel of the Prince of peace. The glorification of our humanity can be reached in this life and men “Rejoice in that liberty wherewith Christ makes him free.” A state of spiritual perfection was taught and urged by both Christ and Paul. In fact our earth life is the period in which the divine estate is to be reached; “The full measure of the statue of Christ” is to be grown to by the full develop-

ment of Christ in us, and then "The body is dead because of sin; but the spirit is life because of righteousness." Rom. viii., 10. The Apostle John says, "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see Him as He is." I John iii., 2. And another passage to the same effect,—“As many as are led by the spirit of God, they are the sons of God.” Rom. viii., 14. All these scriptures go to prove the high possibilities of man while he tabernacles in his earthy house. The celestial beatitude is ever looming up before him to lure him on and on to higher attainments, as perfection does not imply a cessation of growth and infinite unfoldment, but a state of complete sacrifice and renunciation of bodily conditions, which amounts to full redemption of spirit from matter; which is the great work inaugurated by God through Jesus Christ our Lord. Man's outward state, or physical condition ought to correspond with his inward life, mind and feelings; therefore to reach this supreme mental and spiritual order of being does secure complete harmony of all the parts, in view of their relation to the whole. All the varied machinery in an establishment moves in regularity and harmony, by the power of the one central divine wheel; and as long as the parts correspond in their movement to this controlling motive power, order and regularity reign through the whole. Atonement, or

at-one-ment thus effected in and throughout the whole of the diversified and multitudinous thoughts, feelings and desires, and all dominated by the spiritual life and power of man —establish a state of harmony throughout the whole human kingdom, for all must yield allegiance to the higher power. Disease has been defined to be disunion, rebellion; insubordination; and health order, obedience and government. When the divine leaven shall have leavened the whole lump and matter returned to spirit then will, "Thy kingdom be come and thy will be done in earth as in heaven." On this fifth day of treatment, our patient is clear as to the great benefit and relief received from the four preceding days' work. There is no lingering clearly defined errors still in the unconscious mind; she is certain of a great work of some kind wrought in her, the old trouble (neuralgia) is, or ought to be entirely removed, but there may still hover around some doubts and uncertainties, that amount to confusion and inharmony. Chemicalization, and all kinds of distress, bewilderment and fear are gone, but the ordeal through which she has passed has left her somewhat unrestored to full physical vigor; old memories of the former condition, out of which she has been lifted, still lurk around. The old error mind has been cast out, and with it the disease she called neuralgia; but the patient is not yet strong, not fully established in the new line of thought. It is fitting and expedient

then to remove as far as possible every impediment to immediate growth in the new life and spiritual state she has entered upon. This and the next stage of treatment will be arranged with this end in view. She in her own mind cherishes no errors; but there are minds all around filled with errors and she has to come in contact with them continually; and the thought atmosphere on the mortal mind plane is the poisonous element to avoid; all this is true in thought transference. A strong hint on this point is given in the parable of the sower, which showed the varied character of influences always at work to draw back the mind, which has been healed and illuminated by the power of the Word. As this, and all spiritual work is progressive, this treatment will have the effect of helping on our patient in understanding, provided she is desirous of entering more fully into the meaning of this new state and order of things. Any one is liable to relapse unless they hold steadfastly to this spiritual line of thought; for if the mind by agreeing with errors drifts back into the old current of world thought the patient will be just as liable as ever to the old conditions; and *very* apt to relapse, as has been so often the case; and comments on Christian Science the result, however unjust they may have been. Many patients have hindered healing by loose, unguarded talk, which fastened their errors and diseases upon them, in despite of the most faithful efforts of the healer; while others

by conforming strictly to the truth in their conversation have hastened in a measure their healing and liberty. Much depends on the words of the patient; for says Jesus,—“By thy words thou shalt be justified and by thy words thou shalt be condemned.”

We will regard our patient as well and therefore will not bring up the old memories, but rather endeavor to draw her entirely away from them. Then we will treat her against confusion and inharmony, as the house (her mind) is empty, swept and garnished; and to prevent old errors from returning we will call into manifestation the real divine self, which is never subject to errors at all, and whose province is to fill all, so as to leave no room for anything else. Mary Smith, listen to me:—

1. No state of confusion or inharmony on the part of your parents, and no errors of your parents has any influence or control over you to bring in upon you any confusion or inharmony. I deny that you have any such states of thought.

2. Listen to me, —no belief the whole human race has in confusion and inharmony has any influence over you to cause you confusion; and you are not out of harmony; the race believing in a state of confusion and inharmony has no effect upon you to cause you any disorder.

3. Listen to me,—no belief of your own self in confusion and inharmony, as a state that everybody is sub-

ject to, has any power over you to cast confusion and inharmony upon you; you are not confused and you have no inharmony.

4. Listen to me,—no belief of all the people you are surrounded by and come in contact with in daily life has any power over you to cause you confusion or inharmony; their believing in confusion cannot confuse you; their believing in inharmony cannot cause you any disorder.

5. Listen to me,—no belief of mine in confusion and inharmony has any influence over you to cause you any confusion, or inharmony. I deny the power of my thoughts to confuse you, or cause you inharmony; you have no confusion; you have no inharmony.

Affirm—Mary Smith, listen to me,—you are spirit, and always in the image of God; you are free from all the errors of parents. You are free from all the errors of the race. You are free from all the errors of your lower rational self. You are free from all the errors of the surroundings. You are free from any errors I may hold. Listen to me,—In God is your strength; in God is your life; in God is your truth. You are strong. You are filled with the life of God; you are one with the one life; you are one with the truth; and the truth makes you *free*. God is love,—you are one with love; you are the creation and formulation of the one life and love. You are the offspring of God; in God you live and move

and have your being. Your whole being is the embodiment of harmony and peace.

All this is but the substance of the treatment, and will be used as such; but these words convey substantially the effects desired to be instilled into the patient's mind, at this stage of convalescence. The more our patient is led up into the spiritual state of mind and thought, the more order and harmony is realized as the mortal carnal self harbors errors and morbid beliefs, the state of thought in which disease and suffering abound, and where all the bad phases of unreal existence are persistently held, as real and inevitable. So, to part company with "The old man with his deeds," is to leave these disagreeable and hurtful conditions, where they belong, in their natural elements of darkness and negation: while the freed humanity rises into the ever increasing light of eternal truth, to rejoice in its perfect freedom forever. This is the effect we design this treatment to have, so that the next may be, in effect, a complete restoration of all the functions, to their uninterrupted normal activity and so dismiss the patient, with restored health, multiplied peace and enlarged knowledge of the power of divine truth. And so there would be little chance for a return of old conditions.

LECTURE XII.

PEACE AND GOOD WILL.

WE have been saying much about oneness of Being, and divine attributes of the All; and that everything that exists or has being sprang forth from the fountain of All Being and existence. Everything therefore contains within itself, in some degree or form, a particle of the divine essence; as it exists everywhere as a living presence and power and enters into all things and is the divine substance that "Fills all things." The whole universe sustains a direct vital relation to the one power that projected it into existence; and everything that exists does in some manner or form bear relationship to every other thing. As the one life and mind enters into everything that comes forth from it, two or more things possessing the qualities of a third, must possess the qualities of each other; notwithstanding variations and modifications innumerable and inconceivable in their infinitesimal displays of kind, quality and form. Nothing visible, tangible or palpable, can

be regarded as substance; but the bodying out of the invisible life and mind; this is true of the four graded kingdoms of our plant, mineral, vegetable, animal and human. It is said divinity sleeps in the mineral, breathes in the vegetable, dreams in the animal, and awakes to consciousness in man. This invisible spiritual entity which animates all things and pervades all existence is God. How can we, as the offspring of God, come into the understanding of the relationship we hold to this source of All Being. The scriptures tell us "No man hath seen God at any time." And "The world by wisdom knew not God." The highest orders of intellect in most profound research can give us nothing but vague and empty theory. The greatest rational systems of philosophy and religion of earth have brought nothing to satisfy the yearning of the inmost want of man's spiritual nature. To seek the knowledge of God on the rational plane of the mind's activities, is to search where it can never be found. This knowledge is of a higher and more divine order than the imperfect and indefinite rationals has brought forth by any inferior order of intelligence. No person or book, not even the Bible, can bring us into the realization of spiritual knowledge; man must seek this hidden treasure, where it, alone, is to be found; within the inmost of his own being; and heights of his spiritual powers; for it is there and there alone, the divine meeting is effected and the divine

union formed; and there God reveals Himself to the hearts of His children. It is there we come unto Him and take His yoke upon us and learn of Him and "Find rest unto our souls." Satisfaction is the chief aim and end of living entity, from the lowest form of animal life to the highest developed conscious being. There is an immanent and higher attractive force in every order of existence and being, whose province it is to reach down and lift up that which is immediately below; the vegetable lifts up the mineral, in the course of countless ages the four gases, which in varied qualities compose the embodiment of all material things, by their action on the coarse mineral substances dissolve and transmute into the soil and produce vegetation; and by the same universal force and life principle vegetable life is drawn up a scale and degree higher and animal life is evolved; and by the same inherent, invisible and all dominating force and power, man comes forth in the image of God. In the long periods and processes of his evolution he comes forth in dual form, male and female. "Male and female made He them." All these four discreet departments of creation are ordered and arranged by executive laws, which operate from within outward; while redemption operates without inward, and below upward, until the highest point possible to be reached is attained; which is the "Christ the Son of the living God." Man coming up through the long processes of growth and

development can reach no higher point; and none could be desired as aspiration must of necessity cease when full and complete redemption has been accomplished; for then in him as in the Christ will dwell all the fullness of God. This state of beatific exaltation is styled "The inheritance of the saints in light." Much of this fullness and power comes to God's children, as they press forward on their pilgrimage, here in the vale of mortality. It is called "an earnest of our inheritance," which means a part received and a foretaste, which implies a portion already realized and enjoyed. In this advanced state of spirituality man becomes disengaged from earthly desires; and while he is "In the world he is not of the world;" and his affections are set on things above, "Where Christ sitteth at the right hand of God." To become ungodly, is for the soul to turn away from the inward spirit of life and seek union and alliance with the sense life, and thereby enter into the bondage of the lower will; and this is in short what has been mystically called the "Fall" of the Edenic pair. To recover this lost condition of the soul, is to turn from darkness to light; and from the power of Satan unto God, —to break loose from belief in matter and its bondage and power, and return to the spirit within, and to "the liberty wherewith Christ has made us free." To be perfect is to relinquish the personality, to put off the selfhood, in toto, by a complete and final renunciation of

the carnal mind, or natural man; and perfect the individuality by putting on Christ; growing up into Him; and becoming One in Him, by casting the will into the will of God; thereby being made an heir of God and joint heir with our Lord; all of which is accomplished through faith as the sole condition of salvation.

In the limited sphere of man's earthy and sense life, with the rational thought for the most part set outward and downward, and seldom inward, upward, he is prone to regard himself as weak, helpless and dependent, the football of fate, and the toy and creature of circumstances. But when lifed on to the spiritual, and entirely new order of things there is spread before him an unlimited perspective. The divine attributes of power, wisdom and holiness are all within his reach in almost deific fullness, as the apostle prayed, that, "The Corinthian brethren might be filled with all the fullness of God." On this high plane of thought, *all* limitations disappear, *all* circumstances yield readily to control, and man becomes the architect of his own fortune, and shaper of his own destiny; he is living, moving and having being in God; the atmosphere of good is all around, above, and below awaiting his claim upon it; and in readiness to respond to his call. We hold that the spiritual part of man, the inward man, is the true self, and only real enduring entity; and to call this self into manifestation is the effectual work of healing and saving; as all seem-

ing realities disappear, and all errors are exposed, when truth steps forth to take up his heritage and power. In this sixth and last treatment, we desire to finish the work for our patient by a brief treatment, in which we desire to speak comforting words to her; and likewise calling the divine self into full manifestation. All this would amount in the main to a sort of benediction, or blessing of peace and good will. This does not exclude the patient hereafter from being treated, if a necessity should arise, as this only means this course of treatment is finished; nor would you give this, if her condition was such as to call for one or other of the preceding treatments; you will be governed by observation and intuition, and thereby know what to do. Sixth day or period of treatment, Say God is in me a present life and healing power; and through me his word goes forth to heal and his truth makes you free.

Mary Smith, listen to me,—you are a spiritual being made in the likeness and image of God; and pronounced by your creator to be good and very good; and have never lost that quality, thus affixed to your very being; you are God's offspring and have a nature like your source; you are spirit and divine. Listen to me,—peace and good-will flow to you continually from your parents. Peace and good-will flow to you from the whole human race. Peace and good-will flow to you from your own self. Peace and good-will flow to you from every one

you come in contact with in daily life. Peace and good-will flow to you from me. Peace and good-will flow to you continually from God. Peace be unto you.

This is but a skeleton of what you are at liberty to fill in, and thereby make it as ample as you please, as all words and set forms will in time be supplanted by words and forms of intuitive suggestion; when spiritual insight is reached.

GENERAL RULES ON HEALING.

Patient at first meeting should state concisely the whole state of facts connected with the case; healer denying silently every statement, but taking in the situation as completely as possible; so as to learn the exact errors that the patient is holding on to. Regard the whole as existing in mortal mind and make a clean sweep, by denial of the whole affair. After that, patient should say very little about the case, and should not talk error to healer, or any one else; should not talk about cases of sickness, nor read, or talk about remedies; should not read medical advertisements in newspapers, nor almanacs; must not talk against the science, nor listen to anyone, but deny all away; must not view the dark side of life, or any ill condition of life; but hold firmly to good; keep in a pleasant mood of mind; and let thoughts run on pleasant subjects and never, under any circumstances, express disbelief in the

virtue of the science; but should hope for and expect the very best results, nothing doubting. When treatment is given in presence of patient, healer should be near patient, but never touch each other, as patient might think healing power might come through material contact. Healer should give treatment silently, and usually with closed eyes, so as the better to focalize the thought. Patient should be quiet and passive, and not stare at healer, to see what is going on; when treatment is finished, as a general rule, patient should be dismissed, at least out of healer's thoughts. Healer should heal self of all mortal mind errors, and while living in the world be not of the world; should deny the influence of the world thought as having any power over the healer; should be free from selfishness, fear, doubt, pride, malice, jealousy, envy and revenge, as these conditions might be imparted in thought to the patient and thereby the healer's work hindered. Healer should be strong in the belief of the power of truth. Absent treatments, as a rule, are as effectual as present treatments, with exceptions in acute cases, where it is considered better for healer to be present, until relief comes; which is usually the case in from fifteen minutes to half an hour; in these cases treatment should be repeated, say every fifteen or twenty minutes until relief comes; deny fear and affirm love. In chronic cases one present treatment is all that could be expected, usually in morning, and one absent

treatment at night after patient has retired and quiet. These are not fixed rules, but only directory and subject to deviation. In fact all rules will drop out in course of time and healer's intuition become sole guide. Healer should never ponder and worry about the case, as these thoughts go to the patient's mind and work harm and confusion. It is often the case that two healers are called upon to treat the same patient, but it is more apt to do harm than good, as one healer might confuse, or annul the work of another, by holding different thoughts, or being under different influences, and thereby effect the patient differently from the other healer. There could be no objection to one healer strengthening another healer for any special work; class treatments are quite frequent, and doubtless good, when harmony has previously been generated in the entire circle. Under the present condition of things, and so much skepticism, and so much mortal mind gossip, it is deemed best to keep silent about any case you are treating. This rule does not apply to healers and friends of the science, who of course can know what is going on and keep silent themselves. During treatment patient should abstain entirely from drugs, or any other remedies, or any practice at all relied on as curative. The healing power of spiritual thought is by far more effective than anything else; and patient's mind should be free from all reliance on matter in any form as possessing curative virtue. Both healer and

patient should rely entirely on the spirit's healing power. Note carefully, no dictation about what patient should do is allowable; to dictate action is of mortal mind, and would be an assumption on part of healer, outside of his duty and privilege, thus never say to the patient you ought to do so and so. That would be argument of mortal mind on the part of the healer, and might call forth mortal mind argument from the patient. Spirit knows without argument and the word only going forth from that source is all powerful, and will accomplish its mission. Patient should be careful to perform every engagement to healer, much depends on this, the most consecrated and faithful work could all be spoiled by the patient's perfidy, and any failure to perform his obligations. If pay is agreed upon, it should not be withheld, or unreasonably delayed. If work, or anything is to be done by way of compensation it should be faithfully and promptly performed. Patient should enter into the work wholly with healer, and follow strictly all directions bearing on the work; should indeed constitute a factor in the whole course of treatment, so as to help healer on and make his work light and easy. Patient should not read any book or paper against the science, and never enter into argument about it; but to state truth at all times, when occasion calls for it is always proper and right. Patient should be free from fear and overcome all aversion to whatever complaint he is being treated

for; do not magnify the trouble in thought, but consider it a thing of small moment for in so doing you are to that extent freed from its seeming power over you; and the less she thinks about it at all, so much the better. Healer's great end and aim should be to grow in understanding; work is the chief exercise to this end. "Whatsoever your hand findeth to do, do it with your might." Faithful and constant work will bring out the latent faculties of the supersensuous mind as no other can do. Here the exclamation of the apostle, "O! the depth of the riches, both of wisdom and knowledge of God, how unsearchable are his judgments and his ways, past finding out." We are all God's offspring in our inmost self, and possess all the divine potencies in finite limitation; and are endowed with faculties, of which we now have no conception; there are pearls of great price, and hidden treasures in the depths of our being, of which we have never dreamed; and it is the chief business of existence to work inward and upward, to open these latent and slumbering fountains of the human soul; and so the whole humanity will grow and develop into the likeness and image of God. Healer must occupy a feeling of perfect equality with every one; regard no one as your superior, and no one as your inferior. Consult no one, except on terms of perfect equality. Affirm wisdom, and you will grow in it. Affirm understanding and thereby get understanding. Affirm knowledge and you

will grow in the knowledge of the truth. Pupils are sometimes apt to despair of coming into the understanding of all this great divine mysticism. It all appears so vast and incomprehensible; so it is on the rational plane of mind and intellect, as these mortal powers are incapable of, and inadequate to the stupendous task; but on the spiritual plane, with soul opening upward and light straining in incessantly, "The yoke is easy and the burden light." The more spiritual the healer becomes, the more success he is sure to have. The more consecrated he is to spiritual life the more he will develop into power. It was told the apostles and disciples, by Jesus, that they should have power, after that the Holy Ghost was come upon them. This whole work and all the workers are yet in a state of infancy; no one can foresee whereunto it will grow; but as the work and the workers grow and wax strong in spirit and truth's knowledge, may we not expect to see healing, which now is slow and difficult in many instances, accomplished with ease and simplicity, and often instantaneously. Healers often find seeming difficulty on account of opposition and inharmony in the surroundings, in that case it is best to give preliminary treatment to the whole family, or nurse, or visitors, or even neighbors; they should be grouped together and treated for harmony, and the healer's own intuition will be the best guide in the case. In acute cases it is best for all as a general rule to retire,

especially if critical, so as to remove from patient's presence the strong atmosphere of fear, but even this rule is constantly subject to exceptions, as in cases of children the mother would want to stay. Jesus taught His disciples to pray to the Father, that His kingdom should come, and His will *be* done in earth as in heaven ; this was taught a long time ago, and has been breathed by saints and lisped by children countless in number, until it has become so commonplace, that few comprehend its meaning, or what is embraced in it. The kingdom of God, and what it includes, and what belongs to it, and in it, are all there is, there is nothing outside of it, that is at all entitled to the attributes of reality or verity. It is the sole reality of the universe, outside of it are all the conditions called evil, and all the harm and suffering. To have all this state of spirituality set up in you, in complete fullness is freedom from all these outside conditions ; they are wholly incompatible to a state of spiritual perfection ; and when the kingdom of God shall come in fullness and power, all sin, suffering and death, will vanish into nothingness as shadows and vapors ; nothing then, they are equally nothing now as truth is the same, in one state of circumstances as in another. So the healer need have no doubts or misgivings, when he speaks to the true and only real self of the patient and tells her she is not sick, never has been, and never can be ; he can freely deny the whole

mass of errors and illusions, whenever they seem to present themselves. He can, with equal truthfulness, affirm to the real self of the patient perfect wholeness, health and harmony.

In concluding these lessons we deem it proper to give a general formula, so that you can have one at your command, to use whenever you see proper; you can use all or part or dispense with it and treat as given in the last six lessons. We give this in order that you may have one and know the meaning of a formula.

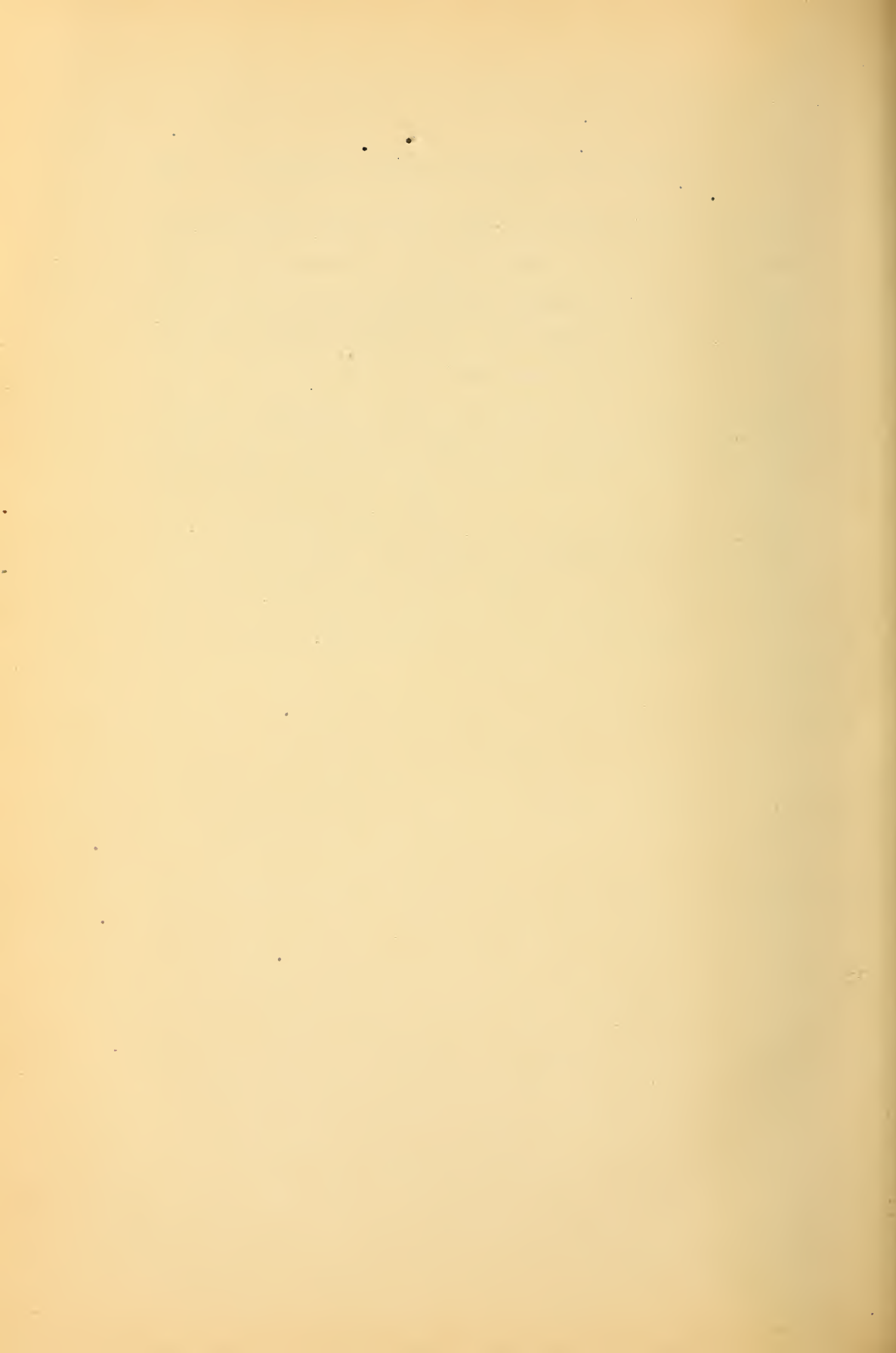
Mary Smith, listen to me,—you are not suffering this condition you call neuralgia, in consequence of any heredity, as matter has no life, sensation or intelligence, and cannot transmit disease; neither are you suffering from what you call neuralgia, in consequence of the sensuality of the whole human race. Those you have come in contact with and surround you in life have no influence, or power in their beliefs in heredity or sensuality to reflect upon you that condition you call neuralgia. No belief of your own self in heredity or sensuality, neither any belief of mine in heredity or sensuality has any power to reflect this condition. There is nothing to fear, neither do you show forth this condition you call neuralgia, on account of deceitfulness, selfishness, envy, pride, jealousy, hatred, anger, malice, cruelty, revenge, fear and remorse of the race; those whom you have come in contact with, or of your own self or of

myself. Now listen to me ; every organ in your body is in a perfectly healthy condition. The brain, lungs, heart, stomach, liver, spleen and kidneys are performing their natural functions and there is no obstruction or inflammation whatever connected with them. All the nerves and muscles are doing their allotted work and are in a perfect and healthy condition. There is no impoverishment or impurity of the blood nor obstruction to its circulation ; it circulates throughout your entire body, imparting health, strength and vitality to *every* part ; the mucous membranes, linings and tissues throughout the body are in a perfectly healthy state. There are no false beliefs nor evil influences effecting you ; and you are in perfect peace and harmony.

AFFIRMATIONS.

For God is your strength, you cannot yield to weakness. God is your life ; you can never fear death. God is your health ; pain and sickness can never effect you. God is your peace ; you can never be threatened with discord or inharmony. God is your courage ; and you can never be afraid. God is life, truth and love and you are his offspring. You are the creation of the true and living God ; spiritual, harmonious, fearless and free. Truth and goodness flow to you from every source ; you show forth all that is noble and pure of the race. So you be ever assured of His continual presence, power, truth, love and peace. Love, sympathy, compassion, charity,

joy and peace are yours; and you reflect these upon all whom you come in contact with. You have peace of mind, knowledge of truth and health of body. All the high and noble faculties in your nature are fully developed. You are God's best and most loving thought; His image is stamped upon you; He will supply all your wants; He will never leave nor forsake you; His love will protect; His strength shall guard you; His mighty arm is around and about you, so nothing can come near to harm you. His peace is flowing to you; so discord and inharmony cannot come near you. He is your rest, your strength, your all. So rest in peace.



PART III.

LECTURE XIII.

AN ADDRESS IN THE FORM OF AN APPEAL TO THE RACE OF MAN.

THE BROTHERHOOD OF MAN.

WHAT shall be said in this appeal may be regarded as applicable to all people, of whatever cast, complexion, nationality, political condition, or religious idea. The whole family of man possess a common humanity, and manifest a common human nature, having common wants, desires and feelings, differing only in degree, and showing forth, in all the leading traits and characteristics, one common likeness. This definition holds good in all the ages and cycles, that have come and gone, since the beginning, until now. And while the material laws of heredity, and the influence of environment here produce conditions, on the common plane of life, as diverse as the sands of the seashore,

yet their inward endowments and faculties of soul are so alike, as to bring all so close together as to show forth by unmistakable evidence, that all mankind are brethren, and derive their being from one common source; and that all have the same one principle of life, and mind, though differing on the outer plane, in the widest degree conceivable. Paul, the great apostle of the nations, in a great discourse, with lawyers, legislators and judges for auditors, at Athens, "On Mars hill," proclaimed the universal brotherhood of man, when he affirmed a quotation, from one of their own poets, who had previously written, "That we are God's offspring." But more pointed still from himself, when he said, "God hath made of one blood (or life) all nations of men, for to dwell on all the face of the earth." The great teacher of the human race, made it in a measure, one of the chief topics of His infallible teachings, while engaged in fulfilling the work of His Father. He took special care to inculcate the truth of the doctrine, that all men are brethren, the children of one common father; and the conclusion is irresistible that there is in some portion, or dimension of their being a nature and qualities, in exact correspondence with the source from which they issued forth; and this being admitted, they must possess in common with each other a like nature and like qualities. He taught them to say, "Our Father which art in heaven," and also, "How much more will your Father

in heaven give good things to them that ask Him." Likewise He taught them to "Call no man on earth your father, ye have one Father even God." All this teaching goes to show that the human family have a higher parentage than any earthly relationship. The fraternal relationship is set forth in equally as exact expressions; as, "If thy brother offend thee," etc.; and "Whosoever shall say to his brother, raca," etc.; but outside of biblical teaching, history and observation are equally clear, as the same natural laws of humanity running through all classes of people, of which the historians write. And likewise sentiments ringing out in poetic strains, show forth the knowledge of a divine fountain within. And this is true among many, who never heard of, nor read the oracles of God, as well as those to whom they were given. To realize this condition of the brotherhood of man, was the cause of the enunciation of the second great commandment, which is like unto the first; "Thou shalt love thy neighbor as thyself." These recognize all men as equal in their inward selves; and this was promulgated most fully in our glorious Declaration of Independence, wherein it is said, we hold these truths self evident, that all men are born equal, and are endowed by their creator with certain inalienable rights. And this we positively affirm for every race, nationality, cast, color, or condition. It applies with equal force and precision to the European, the Asiatic, and the African,

the Japhetic Caucasian, Shemetic Mongolian, and the Hametic Ethiopian; and all the innumerable ramifications of these three primordial races, with all the influences of climate, habit of life, and political and social condition, can have no effect upon the great central unity and oneness of the whole race in their inmost and uppermost dimension and plane of being. But on the outer or common life plane we see altogether the reverse of this, owing to the state of operation mankind have lapsed into, which is better known as sin, with all its resultant effects. On this outer plane of the unreal, disordered state of things, where the thought is inverted, and the whole lower co-ordinate dimensions of man's structure is in a state of disunion, rebellion and insubordination to the higher, over-ruling self, he is in a sense the natural enemy of every other man, as selfhood, and personality are in their interests in a measure antagonistic to every other selfhood or personality. Selfishness is the substratum of all the varied forms and phases of the manifested selfhood; and the self-interests of one will invariably antagonize the self-interests of another. The idea of the brotherhood of man doubtless existed before history began, as man has a natural instinctive and intuitive conception of the unity, on some plane, of the whole human family. The brotherhood of man as taught first of all in the story of Cain and Abel as being born of the same parentage, does not

constitute the relation we are endeavoring to set forth here; Abel represented the spiritual idea of faith, while Cain represented the material idea of unbelief. Yet there was a point or plane upon which they could be recognized as brothers, and so they were by him who had a right to know. We say then there can be no real, or inalienable brotherhood on the common earthly plane; but we would be understood as speaking of man in the universal and general aspect, as there are notable instances of this principle being demonstrated in its highest sense, which were doubtless incited by the highest motives that move the human mind and heart to action.

Societies on the secret plan have been organized on this idea from of old to the present time, but brotherhood was only in name and not in reality. We know this to be true, here and now in our own time. All are aware that when the interests of self are involved the brotherhood takes leave. The Truth is, brotherhood and personality are incompatible ideas. These are social combinations organized on this idea, but in them all there is the ingredient of exclusiveness and clanship, which instead of fostering, prove destructive to the very idea itself. On the plane of the selfhood, with selfishness the paramount idea, there can be no real fraternity, for that is the dimension of man's nature and being, where the sense nature is awake and fully alive to the sensuous interests and wants of the one possessing it;

and all this state of things is comprehended by the Apostle Paul under the three headings of "The lust of the flesh, the lust of the eyes, and the pride of life." Selfishness is the corrupt fountain from which all these turbid streams flow out. It knows no sufficiency or satisfaction; a yearning principle is behind it all, which is vaster in immeasurable quantum than the full and complete possession of all the objects of its ardent quest. The God-given soul is down in the mazes and quagmires of the material and sensuous life, "Seeking rest but finding none," for its true element is not there. Yet this is the condition of the great body of the race at the present time.

The wars both great and small, in which mankind have engaged "from time whereof the memory of man runneth not to the contrary," show out the full demonstration of this fact. We may travel back as far as the torch light of history holds back the darkness of forgotten ages, and warfare, rapine, blood and carnage, have been the theme of the historian and the subject of the poet's song; all going to demonstrate the impracticability of reforming and uniting man in the fraternal embrace of universal brotherhood on any plan comprising the natural and merely intellectual state or dimension of his being. The utter incompatibility and infeasibility is apparant to all observing and thinking minds. Under this head arises the necessity of govern-

ment, for the protection of its subjects and laws in pursuance thereof, for its own preservation and the peace and security of society. Judicial systems have to be inaugurated to enforce stringent laws, with severe penalties attached to their violation, in order to hold in check the vicious natures of those who have not arisen above the mere animal and sensuous plane of life. While humanity remains in its present condition these things must of necessity continue. Brotherhood cannot be established on this plane, where the human house or man, in his make up, "Is divided against itself." Before the whole can be united, the parts and fragments must be united in and of themselves. While discord, disunion, rebellion and insubordination (and this is not political necessarily) still linger in the hearts and thoughts of men, smothered down alone by fear of Him, "Who beareth not the sword in vain," it is perfectly useless to think of accomplishing any extended reformation, either of individual or society. . This argument but presents the necessity of the relinquishment of the self element by the individual himself before he can become a fit element and integral part of the great family brotherhood of the race of man, on this planet earth. That such a state of things is to exist, and is now rapidly coming on, we have no hesitation in expressing ourselves in the affirmative, which makes it all the more necessary for all to be in the great work of preparation. When the

forward movement has been ordered, we may not expect any counter marchings; as evolutions of the mighty forces are so rapidly concreting and concentrating, to bring on those mighty changes that we know, philosophically, mathematically and by inspiration, must be met and realized by the human race; "Coming events cast their shadows before." The book called "Looking Backward" is more reality than fancy, more fact than fiction, at least as far as the wonderful transformation and exaltation of the whole human race, leaving the imaginary details out of the question, is considered; without however fixing any time for its consummation. But we do know means are in operation at this time, that must necessarily result in the most stupendous accomplishments that man in his loftiest imaginings, has had but a faint insight; for "It doth not yet appear, what we shall be." We have been endeavoring briefly to show on what plane and dimension of man's fourfold nature, the true brotherhood of the race does not and cannot in the very nature of things exist. We come now to the task of showing, on what plane brotherhood can and does exist. We have somewhere in the foregoing lectures stated the philosophical fact, that man is a fourfold being; that he has four distinct dimensions in the makeup of his humanity. And in the regular order and process of his evolution the lowest mode and order of life and mind is first

manifested, which is the physical or vital principle which constitutes the immediate life that acts in the body in all its varied actions and sensations, for it is this principle that acts and feels, and is the immediate motor of the material machine; as no part of the body could ever move or feel without its presence. In this analysis of the human kingdom, there is an inseparable and indivisible union and relation throughout the whole and where the lowest ends, and the next in order begins, there is no definable line of demarkation and so on till the highest is reached; for the whole is grandly arranged on a plan of gradual growth and evolution. The next plane of man's nature is what is termed in Scripture, the natural man or man on the plane of the outer world, where he possesses consciousness and intellect, and acts and perceives altogether by and through the senses; and this is the dimension of the animal man, with the psyche or soul as yet undeveloped in him, in the further movement of his evolution. And right here these two planes are the dimensions, on which the state of the brotherhood of man is incompatible, as we have already shown, in consequence of their being animal and physical and are the seat and plane of the sense life, and selfishness the chief motive to every action and emotion. These conditions are mortal, and therefore incapable of conceiving or producing an immortal idea; which is a necessary characteristic of the great principle we

are endeavoring to establish. The next order in bringing forth man in the image of God, is the evolution or coming into manifestation of the immortal soul; the crowning "Glory of man;" for within this principle are the divine elements, intuition, conscience and the divine spirit; for this inward man, constituted of Spirit and Soul, compose man in the image of God. This is the inward man, and only real man; dual, "male and female made He them." These it is said the Lord God "Saw to be very good." This is the nature and style of man as the offspring of God; these are the children of God; and taught to say "Our Father which art in Heaven;" and are commanded to "Call no man on earth your Father, for ye have one Father even God." If all in the true sense are the offspring and children of God, it requires no argument to establish the relationship they sustain to each other. This and this only, is the high and immortal plane on which we set forth the immortal principle and fact of the inward brotherhood of the whole human race. This principle is that which defines and answers the query, "Who is my neighbor?" For it is most clearly set forth in the parable of the good Samaritan. We can see the pertinacity of the second great commandment which is like unto the first; "Thou shalt love thy neighbor as thyself;" and "He that hateth his brother is called a murderer." In the above parable the real principle of brotherhood is taught, by example;

and neighbor and brother may be classed as one, for it is a principle, that is there set forth, and showed itself out in the act of "Brotherly kindness."

On the plane of truth and reality all are neighbors, and all are brothers; the priest and Levite that passed on without affording the necessary relief to the wounded man, were not on that plane, had not developed their spiritual nature, and so were ruled out by both Jesus and the lawyer, in that illustration of the great principle and truth we are essaying to demonstrate. The human race is widely sundered in its aspect over the face of the earth, so much as to appear to altogether ignore even a common tie that binds man together, and the different races seem to regard each other as springing from altogether different sources, and are of a different origin. This idea is the growth of ages, arising out of the very nature of the earthy conditions. The selfish principle, as already enunciated, is the common bottom idea in individuals, and these make families, and families make communities, and communities make states, carrying along through the whole course the same idea. And for protection against this principle governments are formed, laws are made, officers are created, and penalties attached to the violation of law. But when man rises in the scale of moral being, to that extent, do these become unnecessary; and when the whole race shall so ascend in the scale of spirituality as

to become wholly disenthralled from the bondage of the material environment, and realize their true state and condition, then these necessities will cease altogether, and man will be a higher order of being. We see then a mighty work before us, and when, O! when can so much be accomplished; we now behold the nations of the earth compelled to keep, at enormous expense, as a great burden upon the citizens, armies and munitions of warfare, for the purpose of self preservation against other nations, who would swallow them up, if they could, as the big fishes do the little ones, for this has been done in all the long ages of the race's history, even all the way back to its very horizon, and doubtless beyond in the mysterious unknown. But mighty agencies are now at work, more effectual in their silent operations than has ever yet been brought to bear on the chaos of man's earth earthy condition, and the mighty power of truth is gathering strength and momentum, as mind and heart is continually being reached and transformed, and new life and new hope are being realized, wherever this power of truth can find a lodgment in man. The unity, brotherhood and communism of the whole human race is no idle and abortive chimera of the fanatic's brain, but is as clearly defined in prophecy as any other fact that has or is yet to transpire. Jesus prayed the father that His "Might all be one," as we are one; and this prayer is in its fullness yet to be an-

swered. All the teachings of the great Master were addressed to man's higher nature, and designed to bring it into manifestation. Man is yet to play a wholly different part in the theatre of existence from anything hitherto known to him. Striking intimations however are afforded all along through the inspired volume. "The wolf and the lamb shall lie down together;" "The earth shall be filled with the knowledge of the Lord, as the waters cover the sea." "None shall teach his neighbor saying, know the Lord, for all shall know from the least to the greatest." Listen to this prophecy, "Behold the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon them, and His glory shall be seen upon them; and the Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about and see, all they gather themselves together, they come to thee." Isaiah lx., 2, 3, 4. This but clearly portrays in glowing poetic and prophetic coloring, the great gathering of God's offspring, out of the darkness of spiritual blindness and material beliefs, into the light and liberty of God's eternal truth. And in so gathering in the union and brotherhood of the whole family of man around the one central figure, the glorified Lord, they all become one, in thought, one in feeling, one in interest, one in love and love is the fulfilling of the law. All the foregoing conditions are modes of thought, for they exist there

and nowhere else; for all is mind, and the stages and degrees of development are states of either conscious or unconscious thought. But this can become as fixed and permanent, as Gibraltar's rock seems to be; and what man thinks, he is; if he thinks low, he is of that order; if his thoughts range principally on the medium plane, he is cast in the mold of mediocrity; but if he in thought rises to the celestial heights, he becomes spiritual minded and is in his conscious being, spirit. In the mystical designation of the constituent principles of every human being, there are four distinct planes as already set forth, and we can view them from lowest to highest and then reverse the order, from highest to lowest; and first there is the magnetic life, which is common to all animate beings, varying in degree of development; then peculiar alone to man, is the mind, the soul and spirit. These were all clearly indicated by the great Teacher when he taught, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." From above downward, with a change in terms, but *none* in reality; we have first the Christ, second the woman, third the man and fourth the animal. When all these are consecrated and made one, and redeemed in the highest, then is the perfection of humanity completed, and all brought back to God, in Christ. "There is neither Jew nor Greek, neither bond nor free, neither male nor female, for all are one in Christ Jesus." Gal.

iii., 29. And further, "In the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Ephesians i., 10. Whether this or the next generation will receive and enjoy all the rich and untold things "God hath laid up for them that love Him," some generation will, and in all their divine and celestial fullness. If this "Will not have the man, Christ Jesus, to reign over them;" some other will, "And being lifted up will draw all men unto Himself;" if this will not accept spiritual deliverance from earthly ills and sufferings, and be "Filled with the knowledge of the Lord as the waters cover the sea;" some other generation will arise into this divine beatitude; if this one rejects the "Peace on earth good will toward men," of which the angels sang at the Bethlehem incarnation, some other generation will realize them, in all their beatific fullness; for all this is laid up in store, in the womb of the future, to come forth when the travail shall be accomplished, and the days of mourning be ended. The brotherhood of the race is attained only when man has come to the knowledge of his true and only real self and reaches his spiritual majority; and the lower self and element wholly ignored. All the qualifications and endowments for the fraternal relation are spiritual, for it is alone a spiritual and supernatural relation. When this plane of universal brotherhood

has been reached in truth and reality and not in name merely, then an entirely new and different order of things will be inaugurated, and the whole moral aspect of society will be transformed; new impulses will spring forth from within, of man's nature. "New fountains will be opened in the human soul;" for "In the wilderness shall waters break out and streams in the desert." New motives will then prompt every action; new life and new objects of a higher order, will show out in all transactions. The selfish principle will no longer lead men to overreach one another, and build up their fortunes on the downfall of their brothers. Avarice and greed will cease, for "No man will say aught is his own." All jealousies, envying and seeking revenge, in little or big ways, all malice and hatred, and all love of the world and the things in the world, all the dark catalogue of negations which hurry men to destruction will cease entirely. Confidence and unity, peace and love will be established everywhere, and every man will study and work to the interest of others; and so peace and plenty abound to all. "Each will esteem others better than himself, and look not every man on his own things, but every man on the things of others;" and so, "This mind be in you, which was also in Christ." Phil. ii., 4; I Cor. x., 24-33; I Cor. xiii., 5. Jesus, in all His infallible teaching, inculcated this principle of universal brotherhood in all its fullness. He commanded to "Love

your neighbor as yourself;" love to enemies; prayer for "Those that hate, despitefully use and persecute you; and so be the children of the Highest." This is far above the reach of the conception of the man on the natural plane and shows forth the truly spiritual nature of the Master's teachings; and thereby giving his endorsement to the position, that spiritual states and things are all that can make any claim to reality.

We have shown on what plane brotherhood does not and cannot exist; we have likewise shown on what plane it can, and does exist. In this exalted state of universal communism of the whole humanity, man reaches his true element; and the very conditions for which he has a most natural adaption; all the powers of his being would awake into activity, and good would flow forth from every soul, upon the whole humanity, and thereby a pure, holy and heavenly atmosphere would pervade and fill the whole earth, and, like incense, "To heaven arise with every morning sacrifice."

Sin with all its effects, as sickness, suffering of mind or body, and even death, as a material condition now so much feared and dreaded would all be numbered with the by gone things, and left forever in the wake of the homeward journey of the soul. The very atmosphere of truth, divine life and love, in which all would live, move and have their being, would heal every disordered state, for the existence of anything, but

good, would be impossible, in that realm of pure spirit.

“Behold I make all things new.” Rev. xxi., 5.

LECTURE XIV.

FALLING AWAY FROM THE FAITH ONCE DELIVERED TO THE SAINTS IN THE EARLY CENTURIES OF THE CHRISTIAN ERA.

IN this lecture we come to the investigation of a question that has been habitually avoided, and in the main let alone for ages, by those who have assumed the duty and vital responsibility of teaching mankind the saving and elevating principles of gospel truth. Doubtless many self queries have escaped many minds, as to why this age of the world should be so far below and behind in spiritual power, and spiritual work, the age immediately succeeding the ministry of our Lord and His chosen disciples? It shall be our task, farther on, to show by impartial history, how it all came about, that the supernatural power conferred upon Christian believers, by the Lord of glory, after His departure out of the world, as a visible Lord, Master and Teacher, should, and did gradually subside and cease altogether, as a regular and constant work, on the part of the body

of the church, as a heritage of a divine order, He averred to the world that "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." There could be no misunderstanding, as to the meaning of this announcement. He had performed many notable miracles, in the presence of His disciples and the multitudes that thronged about the "Great Prophet." He had instilled His wonderful doctrines deep into the minds of the common people, who "Heard him gladly;" He healed the sick, cleansed the lepers, cast out the devils, and in three instances, recorded, raised the dead. All this power was not designed to attach exclusively to Him, who had introduced it to the world, on such a stupendous scale, but by His special gift and enduement was to descend to all after him, who should believe on His name, after that the Holy Ghost was come upon them; and the promise was that He should "Abide with them forever." No one will deny that the teachings of our Lord and His apostles, under the inspiration of the Holy Spirit, was designed for all peoples, countries, climes, and ages of the world running on and on to the end of time. The habit has so long become fixed, on the part of the spiritual teachers of mankind, of viewing everything in the main on the rational plane of mind, and but seldom, and then most indefinitely and unsatisfactorily rising to the spiritual mode of presentation of divine truth, that the saying of

the prophet comes true upon even our own times, that "The daughter of my people is but slightly healed." There is now a great controversy brewing in the minds of many thinking people; many have strode far in advance of the average mind and thought of the professed teachers of the people. And although as is usually the case, they encounter the world's opposition and subject themselves to the stigmatizing epithets of fanatics, cranks, and enthusiasts; still by the help of the Almighty spirit the great work of clearing away the debris and rubbish of errors of teaching and false theory and doctrines of men, with some noble but partial exceptions, in the long ages of the past, is now going on, and mighty revolutions in thought are silently working out still mightier problems in the empire mind. There is a question the thinking world would like to have answered fairly and impartially, and that is; how it all came about that the great body of professed Christians composing the church should lose this divine supernatural power; and especially how was it that healing the sick, a most helpful and humane gift, was lost? It is a very natural custom, when failures are made on any line, to offer excuses and apologies, so as to lighten the blame. Where is there any authority of its revocation by Him that conferred it, or even by those to whom the Master committed the great work of His gospel. Luke wrote, Paul wrote, James wrote, Peter wrote, Jude wrote, and last but not

least John wrote, but in all these writings, and prophecies not one scintilla of proof can be found to show that is was ever intended to cramp and cripple the work, by withholding any gift, or power that the Holy Spirit, in His office, had conferred upon the Christian believers. This gift of healing the sick, casting out devils, or ungodly thoughts in the hearts and minds of those under their influence, and instrumentally raising them from the dead state in sin, up into the only real life of spirit in Christ, was designed from the connection they bear, to accompany the "Preaching of the Word, in all the world and to every creature." Mark xvi., 17, 18. The only answer we ever hear to these questions is, they have all been done away, as the necessity for them has ceased. It is claimed, and this we do not deny, that displays of miraculous power had the effect of attesting to the truth and divine authority of the gospel they were proclaiming to a world in darkness. Suppose we admit all that is claimed on this line; how does it come around, that these signs are no longer necessary, in attestation of the truths of "The everlasting gospel?"

Has the whole world submitted to their power and come under their dominion? Do all know the Lord from the least to the greatest? Are there no infidels and atheists in the world? Do not signs following become equally necessary now as then? Is not evil and unbelief of the same type now as then? Is there a dis-

position in the hearts and minds of men to yield to truth's power now more than then? Not one-half of the world today has any knowledge of the gospel of the Son of God, nor know the name of Jesus the Christ as a saving power. If an attestation were necessary in the first and second centuries to induce people to believe the divine teaching, when offered to both Jews and Gentiles, the force of the necessity is not the least abated at the present time. The idolatrous heathen cover over half the globe, and missionaries have gone "Into all the world," under the "Great Commission," and as at the first, so would it be now, could signs following be carried out. Men naturally want something tangible and sensible to convince them of any new doctrine propounded to them, and this would be all the more effectual, as the doing of good to people's conditions would have the effect of stopping all gainsaying, and the truth would "Have free course and be glorified." Then we are forced to look in another direction for all the cause of this great decline and falling away in the faith of the gospel and power of truth. That the transcendent state of blessedness set forth in the last lecture was the purpose of God from the first, in relation to the exalted and united moral, social, fraternal and spiritual conditions of all his earthly offspring, no enlightened person could reasonably deny. Christ's mission in the world was to this end; and when he had finished his earthly work,

for which He had been sent, before leaving the world, in visible personage, He inaugurated, on a seemingly very small scale, a grand system that was destined to grow and develop into mighty proportions. He chose twelve men to take the lead in the promulgation and propagation of the gospel of His kingdom. He assured them they should not go forth alone in a world which for the most part would be hostile to their work and teaching, that He himself, not in person, but in spirit, would be with them, and be both mouth and wisdom to them, and none of their enemies should ever be able to gainsay their word, for said He, "Lo! I am with you alway, even to the end of the world. And they went forth and preached everywhere, the Lord working with them and confirming with signs following." Mark xvi., 20. This work of teaching and making disciples, with the healing signs, continued long after the apostolic age, as historians inform us; some go as far as to say one or two generations, and then gradually ceased. That healing the sick was included in the gospel scheme as set forth by Jesus Himself, no scripture reader ought to have the slightest doubt for a moment. He made healing the body and forgiving sins amount to one and the same thing, or that one necessarily included the other. Luke v., 23, 24. Long after Christ had given His "Great Commission," and "Ascended up on high," we hear the Apostle James giving special teaching on

this very point, "Is any sick among you, let him call for the elders of the church; and let them *pray* over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James v., 14.

This portion of the Scripture ought to be in as full force and as valid as any other piece of instruction given by any of the apostles. If this text is done away, and to be considered expunged from "Holy writ," who can say where we may stop? We would like to see the man who could decide what portion of the teachings of Jesus Christ and His apostles, as recorded in the New Testament, are done away, and what still remain in force? We are confident we can show in the course of this lecture the whole cause of this great falling away from the power with which the apostles were "Endued from on high," on the day of Pentecost, and which converts in after years received, and how this beneficent work ceased, and how the church lost its power, in point of faith, which is the very ground work of all spiritual healing. In lecture Third, on faith, we brought out the doctrine that faith was the sole condition of all saving and healing power; that its very essence is spiritual, that it is a power lodged in the hearts of the true followers of "The Lord Christ." There are no special promises to unbelievers, for without faith it is impossible to

please God. That all the saving and healing work graciously performed by our Lord was done in accordance with the faith of the recipient no one will deny. The apostolic healing was accomplished in like manner as recorded instances verify. To be in the faith is to be in the favor or grace of God; for "By faith we have access into this grace wherein we stand." Rom. v., 2. It is in the gospel sense altogether a spiritual exercise; and in that view it is said by the great Teacher, that, "All things are possible to him that believeth." Should an individual lapse from an exalted spiritual state into the love of the world and the things of the world, he would lose his spiritual consciousness, which is always a subjective state, and would be blinded to spiritual things, by the life and mind being engrossed in the things of sense, for spiritual mindedness and carnal mindedness are opposite states and "contrary the one to the other." To enter fully into either state relieves the individual from the power of the other state, because says Jesus, "Ye cannot serve God and mammon." All this being true of one, it is equally true of many, and so the great power of faith is lost, and when faith is lost the power under God to heal is likewise lost; as healing was, and is now, a spiritual work.

Now had the Church kept the faith and preserved intact the spiritual power, with which it had been "Endued from on high;" and moved straight along on the line of

spiritual life and faith, that was by the apostolic teaching and doctrines transmitted to it no one could deny that all the attendant benefits and blessings would have continued as at the first, as a part of the great gospel system. For we believe the teachings of Jesus and His chosen apostles and all their practices on the humane line were designed for all the ages to come; for if applicable to one, they ought to be to all; as we are certain there has been no age since, when they could be safely dispensed with. But we promised to show how it came, that all this beneficent and humane work ceased in the church, as part of its duty, as well as high prerogative; and to do this, "Let facts be submitted to a candid world." Many Christians of the apostolic age, believed that the coming of the Lord back to earth would be at no distant day. Among these were the Thessalonian Christians; and this was the main occasion of the writing of the two epistles to the Thessalonians by the apostle Paul, in order to comfort them and satisfy their minds on the subject. In the second epistle, second chapter, the great apostle utters a startling prophecy which we will give entire. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for *that*

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day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that He might be revealed in His time. For the mystery of iniquity doth already work; only he who now letteth *will let*, until He be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

This most pointed and graphic prophecy but proved too true in a few centuries after, when the church for which the great apostle had undergone every phase of privation and suffering; and for which he had "Suffered the loss of all things" and was willing "To spend and be spent," began to leave off its first love and gradually became involved in contentions with one another, as influence and opulence began to tempt them to worldly honor and ambition. In the very next century after this remarkable prophecy, we see the church at Rome attempting to dictate and lord it over the churches in the east in relation to the time of keeping, what was called in later times, Easter, which engendered much strife and discord; see Dowling's History of Romanism,

page 32. The Apostle says the mystery of iniquity was already working in his own time; which meant the spirit of the world, the carnal mind, the love of the world, the love of money, the love of rule and power, the spirit of hatred towards all that is good,—to sum it all up “The lust of the flesh, the lust of the eyes, and the pride of life.” All these were to usurp the rightful place of God in the hearts and souls and minds of His people; and thus they lose the spirit of Christ and “So are none of His.” But the crowning act of the great falling away was the secularization of the church after the conversion of the Emperor Constantine, who took it upon himself to unite church and state under one government and power. The historian tells us that soon after his professed conversion to Christianity, he undertook to remodel the government of the church, so as to make it conform as much as possible to the government of the state. He created various offices and dignitaries connected with the church, to make them correspond to similar ones of the state and civil administration of the empire, He took these newly constituted dignitaries of the church into his own special favor; he loaded them with wealth and worldly honors; and richly endowed the churches over which they presided, thus fostering in those who professed to be the ministers of Him who was “meek and lowly in heart,” a spirit of worldly ambition, pride and avarice. Before all this tran-

spired the church, in the main, excepting some manifestations of the domineering spirit, on the part of the bishops of Rome, preserved intact the pure principles, tenets, and the spirit of the Master, and although persecuted, "scattered and peeled" by the authority of the various roman emperors, the cause of the Master continued to increase and spread, and the persecutions instead of weakening and scattering tended to strengthen and unite more closely in the bond of Christian union and brotherhood the followers of him who taught "Blessed are they who are persecuted for righteousness sake."

The Lord of glory came among men to teach the world the eternal truths of His kingdom,—“The Kingdom that shall have no end, “the kingdom that was not of this world, that was not temporal, nor of an earthly nature and character, but inward, mystical, spiritual. It was the kingdom of heaven come down to earth; it had no local habitation, or name; for Jesus taught, “Ye shall not say, lo! here and lo! there, for behold the kingdom of God is within you.” As proper subjects of this kingdom, He taught, “Blessed are the poor in spirit for theirs is the kingdom of heaven.” And “Blessed are they that mourn,”—“Blessed are the meek,”—“Blessed are they that hunger and thirst after righteousness,”—“Blessed are the merciful,”—“Blessed are the pure in heart,”—“Blessed are the peacemakers,”—“Blessed are

they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." When we come to take a retrospective glance over the state of affairs following anon, in the wake of the corrupt, illicit and idolatrous union of the spiritual kingdom of God with the earthly kingdom of the Roman empire, and see heathen temples, with a portion of their idolatrous machinery becoming subservient to the worship of God, under the auspices of christianity, while wealth, ease, luxury, and earthly honors were among the alluring temptations, to lead the clergy, whose business it was to teach the unsearchable riches of Christ, away from the cross, following which standard the church had marched to victory through storm and blood. The blessed and glorified Lord in selecting those whom he would send forth to the world from Himself as His apostles, to spread the light of truth everywhere, went not to king's palaces, nor the houses of the rich and great; but He chose those of the humble walks of life, the Galilean fishermen, the publicans, and last but not least, the undaunted tent maker of Tarsus. Men who "Forsook all and followed Him, and counted not their lives dear unto themselves; and were willing to suffer the loss of all things, for the excellency of the knowledge of Christ Jesus their Lord." Phil. iii., 8. A few centuries after this, we see a wholly different condition of affairs. When once the church and state were securely enfolded

in each others fond embrace, all the issues between the world, flesh and the devil, on the one side, and holiness, truth and God on the other were compromised. In this state of worldly absorption of the vital truths of spiritual christianity, *faith*, the great power in the spiritual center of man, as the offspring of God, for the accomplishment of the supersensuous and supernatural work of healing and reaching the interior life of fellow beings, in order to render effectual aid in their lifting up, from evil beliefs, and material bondage, into real health, and the light and liberty of a truly spiritual state, where these are realized and enjoyed, in all their rich fullness. Faith we say must have gradually grown feeble and powerless, and finally, its flickering light went out altogether. The legitimate results of this state of causes was the substitution of physical force, for divine power, and the kingdom of the clergy, supplanting the kingdom of Jesus Christ.

The histories of these earlier centuries of the Christian dispensation breathe no dubious note, and give no uncertain sound; they all testify of the gross corruption that crept in the church as a body, so much so as instead of being the objects of persecution they turned in a manner to persecuting one another. A long time the contest was waged between Constantinople and Rome for the central ecclesiastical dominion, but the patriarchs of Antioch and Alexandria, being oppressed by

the Bishop of Constantinople, entered into alliance with the Bishop of Rome, and thereby gave the latter the decided preponderance over the former, both in point of wealth and numbers, and thus was paved the way to Roman supremacy, of which Christendom, and the world, too, well know. "If any man love the world the love of the Father is not in him." I John ii., 15. It requires no argument to prove from the teachings of the Lord and His apostles, that all the spiritual life of the church was gone, and what real faith she once had was now dead. Some of the historians of those times seem to deprecate a fearful horror that seemed to be hanging over the world. (Tertullian's Apology, Chap. 32.) They must have digested the terrible prediction of Paul. II. Thes., ii., I Tim., iv. "Now the spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seered with a hot iron." The fulfilling of these prophecies and this great transformation must not be supposed to have taken place all at once. The historian tells us the change from the lowliness of the one, and the lordliness of the other required ages to complete; it was not till the lapse of more than five centuries from the death of the last apostle (John) that the transformation was entire. But we must not conclude that every individual entered into this corrupt combination all

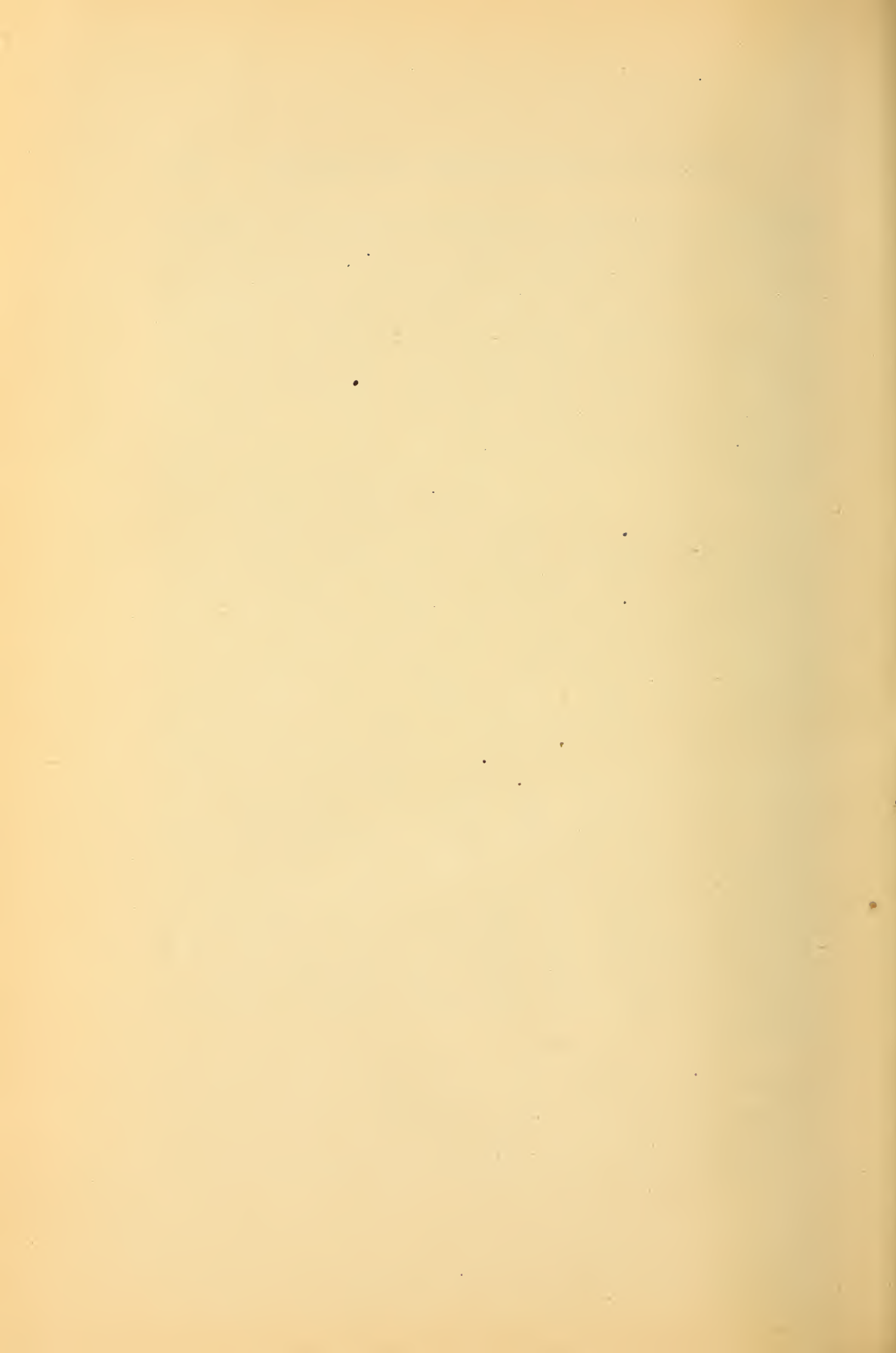
along those ages of darkness. The Waldenses, whose inner history is little known, are accredited with holding on to the true principles and faith of the true gospel; but they were persecuted, and hunted, into their mountain barricades, by the armies over which the church exerted absolute control; and here and there were gleaming stars above the horizon of darkness, and meteor flashes across the midnight horror. As all nights are followed by a day, so the night called the dark ages, has, and is being dispelled by the dawning of a new and brighter day, than any known to us, prior to that dark period. But flakes and shadows of that darkness still linger, for the day has not yet arisen in its full splendor. As ages were required to accomplish the complete overthrow of the primitive church, so ages are required to complete its restoration, to that purity and faith, which was imparted to it by the great Master of its inception. That night of ignorance and superstition, hung like a funeral pall over the world for ten centuries. There is a seeming co-incidence in point of time, in the period of the church's decline and death and in its rising into light and life again; since the reformation begun by John Wicliff in the thirteenth century, and taken up with wonderful boldness and success by Martin Luther in the fifteenth century; and as it required a certain number of centuries, for the sun to set and the twilight shadows to gather and night to come on; so in like

manner since the first dawning of the day, has the darkness been disappearing and the day comes on, growing brighter; and the light stronger continually. The healing power that has been so long lost, is now being rapidly recovered; this we know and can testify to; and tens of thousands of the purest and best people in this, or any other land, can do the same; and it is a law of heaven that human testimony must be received, as well as a law of all nations of the earth. Christ's resurrection from the dead was established by the same mode of proof. In this age of great progress in the arts and sciences, we ought not to think, that higher things are going to lag behind. The mental and spiritual forces are now focalizing, so as to emit, from spiritual hearts and minds streams of light, that will put to flight the shadows and darkness of errors and blindness to the truth. The world went into eclipse, it has merged from the shadow, and has entered the penumbra; and its next passage will be into the glorious light once more.

Man as a rule is always slow to be educated out of old habits; men do not like to abandon old beliefs long cherished, forgetting that irresistible forces are at all times operating the great laws of evolution and progression. Movement and change everywhere in existence, both outward and inward, are going on unceasingly, working out her great problems. What shall yet transpire; and what powers man, who is all but om-

nipotent, shall yet show forth, no living man can tell. One thing we do believe, which has already been alluded to and that is, what Jesus Christ said before he left the world, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father." John xiv., 12. This was said by Jesus to His apostles, on the same night he was betrayed; among many other things as partial comfort to them, and they were not restricted to any period or age; they were His words and were never to pass away. The great Captain of our salvation, "Made perfect through suffering," is in the lead of all the great movements, that are now going on for the development of power in man, for his glorification, in ages and cycles, that are coming on. "He has all power given unto him, both in heaven and in earth." We believe a mighty epoch is rushing upon us, "The night is far spent, the day is at hand." The pent up forces, that have been held so long in restraint by the gross errors of mankind, will burst forth, and the great work of the Christ in man will be the lifting them up out of darkness, into light, and from material conditions and beliefs, into the life of spirit, for "Being lifted up He draws all men unto Himself." Man's very being with all his powers are in alliance with omnipotence and joined thereto, in his real self, and has it in himself to develop continually and forever, into the very

attributes of divinity; as children and heirs of God and "Joint heirs with Jesus Christ," and "Co-workers with God." We ought not to show forth very limited powers and more especially when Jesus taught that, "All things are possible to him that believeth." The psalmist says, "We are fearfully and wonderfully made." Our life work is to bring forth that which is within; all is within, whatever power we exert upon mankind comes from within; and we can employ this within force of our being to lift up our brother into health, peace and happiness; as God's agents in carrying on His work for the amelioration of man. We are admonished to bear the infirmities of the weak. All this may appear far in advance of the age, yet everything moves so rapidly now, we are constantly made aware of new developments, springing out of the great reservoirs of nature's rich treasure troves. The dogmas of theologians, the relics of the contests of the ages, in which the true light shown but dimly, will all go down before the illuminating power of truth; all differences will be adjusted on its broad platform, and healing words will go forth, beautiful in truth,—and "Like apples of gold in pictures of silver."



LECTURE XV.

GLORIOUS TRANSFORMATION OF HUMANITY RESULTING FROM THE SPIRITUAL UNITY OF THE RACE.

ALL along in the foregoing lectures we have endeavored to present the foundation doctrines of this science, building all entirely upon the one and only foundation that can be laid; as in the language of Lord Bacon, "All are but parts of one stupendous whole." We have given six lectures on the philosophy and underlying principles of this divinely ordered spiritual science, which is destined to be the acknowledged chief of all the sciences and prove to be the substance, of which, all others are but shadows; so that students and disciples might by giving the most earnest heed thereto, become trained, so as to enter upon this great work, for truly it can be said, "The harvest indeed is plentiful but the laborers are few."

We have also given six lectures on the healing practice, and prepared them with arguments to each, on

various topics of truth. With each lesson, there are specific instructions, so that all who will make them their own, by taking them into their minds, many enter upon the work of healing; and by work can grow into wisdom, understanding and knowledge; and so be lifted, even above all these forms and rules, onto a plane, that is in the main spiritual. Faithful work is sure to yield its reward of growth and unspeakable satisfaction.

In part third we have essayed to present the true philosophy of the brotherhood of man, with a glance at its attendant benefits and blessings. We have also adduced facts and arguments to show by what means the church lost its spiritual power, its faith, and as a result its power to heal the sick and otherwise lift up mankind to a higher life and state. And lastly we come now to make an earnest and urgent offer of the foregoing truths, knowing they will bring blessings and benefits as a boon richer by far than any earthly fortune of wealth, power or place. Everything earthly has for its foundation the shifting sands of time; but truth is the rock against which the storms and tempests of centuries beat in vain. The science of which we have been endeavoring to present, in as plain a manner as we know how, is without doubt the summit of all other sciences, and is in reality the only substance, of which all others are but shadows. There is a most gross misconception entertained by the body of mankind, who have

heard of this divine science as to its nature and results. Because it operates wholly on the plane of mind, and above the sensible earthly domain, it is in almost every case rejected with a sneer and a slur by those who are altogether ignorant of its workings and power. We admit it is all far in advance of the mental status of the average humanity. Yet heavenly endued minds have stretched their keenest vision far beyond the common prospective, and caught the first gleams of the on-coming flood tide of celestial light. We appeal to mankind to give these questions a most earnest and honest investigation; no harm can possibly result therefrom, but much harm, by ignoring them. It is now time the world was awakening out of its long stupor, and looking, some things, at least, square in the face. The encasement of prejudice and unbelief by which the truth is kept at bay, from entering into many minds and hearts, has always been the seeming insurmountable barrier to its conquest and dominion. Yet her march has been ever steady and onward, and though impeded by adverse winds and driven back by the storms, her gallant prow is ever pointing in the direction of the celestial haven, and though her light may in the main be obscured by the thick darkness for centuries, yet she will sooner or later burst through the clouds, and though crushed to the earth will rise again, for "God's eternal years are hers." We desire in this our closing lecture, to bring

these truths close to everyone who is willing to give them a passing thought. We would appeal to all mankind in the spirit of universal brotherhood to take up this subject and give it an impartial and unprejudiced investigation. It can certainly do no harm, but promises untold good. If it does run contrary to the world's beliefs, that fact ought to commend it to every thinking mind, for all who do think know that the world is full of wrong, evil and discord, sin, suffering and death, the direful effects of errors of thought. To lift the race out of these deprecated conditions and set it free is beyond any cavil the purpose of all this work we call Christian Science, and that being its prime and only object, it commends itself to the acceptance of every unprejudiced mind. The good and nothing but the good can come out of it, and yet it is spoken against almost universally by those that know nothing of its teachings. It is a rule without an exception that those who study and understand it accept its beautiful truths, whether they ever enter into the work or not. Then we boldly proclaim that the entire opposition is the result of ignorance. But it is the same old story over, the hated name is connected with it. The devout old Simeon told Mary that "The child Jesus was to be a sign to be spoken against." Luke ii., 34.

And Jesus told His disciples to "Marvel not that the world hate you, ye know that it hated me first." The

spirit of the world finds nothing in the Christ to respond to it; but rather its condemnation, hence its universal untoward opposition to the very name. When the Apostle Paul was taken to Rome a prisoner, he called together the chief of the Jews, and related to them all the circumstances of His arrest, imprisonment, trial and appeal to Cæsar, and at the conclusion of his explanation they replied as follows: "We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spoke any harm of thee. But we desire to hear of thee, what thou thinkest; *for as concerning this sect*, (Christians) we know that everywhere it is spoken against." This science called Christian is everywhere spoken against, even by those who are perfectly ignorant of its nature and operations. Why is all this? Because it is a spiritual work and the world is material and natural minded, hence the enmity and opposition. If it were a kind of fanatical episode in the march of human progression, it would not receive the attention given it by its opposers, nor the unrelenting hatred that is heaped upon it; it would simply be passed over and ignored, as too insignificant for consideration. "The spirit of anti-Christ" is still abroad and undisputed, but of course greatly modified. It was this spirit in its fiercest moods, that led Jesus to Calvary; that stoned Stephen; that imprisoned the Apostles and brought them all, save one, to martyrdom. The same

that exiled John to the rocky isle of Patmos; the same instituted the inquisition; the same that persecuted the Waldenses, and hunted them to their refuge in the Alpine fastnesses. The same that carried to the stake John Huss, Bishops Cranmer, Ridley, Latimer and John Rogers, along with the mighty army of martyrs. It is the same spirit that instigated the massacre of Bartholomews eve when the streets of Paris run with blood. The same that forced our pilgrim fathers to seek an asylum on the "wild New England shore," the one and same spirit that showed itself in mob violence at the new spiritual doctrine that was preached by John Wesley and his coadjutors. And so it will ever rise up to war against spiritual truth, until entirely dissipated and annihilated and the whole world shall come to the knowledge of the truth; and the mystery of the Christ solved, by every man for himself; whom "All shall know from the least to the greatest."

The teaching of the first century was more spiritual than that of this age; but this doubtless excels that or any other age for fine intellectual preaching; hence the diminished power and inferior grade of spirituality that is nearly everywhere observable, by the ministers themselves. Where the cause of spirituality is thus left, the scientists have taken it up and are appropriating this heavenly gift, for the good of all who will receive it. Healing was carried on in one age of the world, under

certain spiritual qualifications and conditions, and why not in this with the same qualifications and conditions, was there partially shown to the first two generations after Christ gave His great commission, over this or any other generation of the Christian era; when we are told that "Jesus Christ is the same yesterday, today and forever." I have heard it said, "What man has done man can do." If men endued with spiritual power can heal the sick and help up the inner life of his fellow man, in one age of the world, he can do the same in any other age, under the same conditions. We are sure of one thing, and that is the everlasting gospel of the son of God, with all its accompanying benefits and blessings to the race, was never designed to grow less in its power for good, of whatever description. We would rather expect its operations to be on a scale of augmentation instead of diminution, as the world's capacity expanded to receive its increasing power of truth. Although there is a period coming when it is said, "There shall be no more death," that is the natural physical demise; but now people pass away under all the various systems of practice. The physicians of every school lose patients,—people still die and the world finds no fault, as to sicken and die seems to be the common lot of all at some time; and yet in this healing work a most exacting and intolerant spirit is shown; there is a great "Hue and cry" set up and

violent denunciation if one should at any time lose a patient, while not a word would be uttered were the best physicians in the country to lose a dozen. Nothing could be more unfair, unjust or ungenerous. If a great power is exhibiting itself in man for good and nothing but good, why not help and encourage it, instead of trying to cripple and destroy it? Men show fair wisdom in other things, but show the grossest ignorance in this. The ministry and church wail over the inroads of atheism and infidelity, in the world, and with all their ability and splendid intellectuality they make little impression upon their growing influence. But if they only knew it, this higher spiritual power, which is the mighty power of truth, is the only successful weapon, by which they can and will be overthrown. There are doubtless mighty changes to be effected in no very distant future; there is already abroad a spirit of "Fearful looking for," of those things that are coming upon the earth; it seems the powers of heaven are being shaken. All the great forces of existence are silent in their operations. There are unmistakable indications now of the quiet gathering of those mighty silent forces, which are mind and spirit, which will turn the world upside down, just where it should be, for in the main it is now down side up, which has caused all the miseries of the race, by this inverted position. The movements are doubtless very rapid, though unnoted by those whose eyes are

blinded by the God of this world. As the mighty movements of the spiritual empire of the Almighty go thundering on in their silent power, errors will be corrected and wrongs will be righted; discord will be healed and truth established; and the "Peace on earth and good-will," sung by the angels to the Bethlehem shepherds will begin to set up their ensign in the high places of the human soul. "And every valley shall be exalted, and every mountain and hill shall be made low and the crooked places shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isaiah xxxix., 4, 5.

That a transcendent spiritual state *will* possess the hearts and minds of those who will have it, no reader of prophecy can for a moment deny. That there is to be a spiritual reign of tranquility, beyond the highest conceptions of finite minds, no scripture reader ought for a moment to doubt. The most extravagant imaginings of the greatest minds, can form no adequate idea of what is meant by the "Far more exceeding and eternal weight of glory," that is worked out to God's children by the momentary afflictions of this life of probation, education and formation of character. It is not to be expected that this celestial order of things will suddenly burst upon the world, like the sun, mo-

mentarily rising to the zenith, from beneath its mantle of midnight. The great architect of both spiritual as well as material transactions, works by the unerring forces of law, which move silently towards their destined ends, and though everything moves with a mighty momentum, the great harmony of spiritual, as well as material forces must be, and ever are preserved, and no great end can be reached, until all the parts are ready to take their respective positions in the great gathering into one. So it is in the movement now under process of completion and perfection. A few years will tell of mighty changes and achievements in the mental and spiritual status of the earth's populations. This spiritual movement, so unlooked for a few years ago, is actually spreading so rapidly, as to bid fair to achieve a complete revolution in thought, and consequent conditions, that will entitle it to be classed among the marvelous and miraculous.

There is one point we should touch on, hastily, as we pass on, and that is the use of drugs as possessing sanitive virtues. All most all the learned of the medical profession will admit that medicine in itself possesses no such thing; but that it has a tendency to excite and arouse the vital forces to activity, and so throw off the disease, but nature and vitality do the healing. But the highest testimony of that learned and scientific profession, is positive in its statement, that all medicines

are poisons. This may strike some very forcibly, as the masses of mankind do but little scientific thinking; they are contented to leave this to others. And herein is the great harm. To think is to exist, and the more we think the more we exist; the better we think the better we exist; the higher we think the more exalted will our existence be. In Webster's Unabridged Dictionary, under the words "corrosive sublimate," he expressly says, "all medicines are poison." Such an array of the highest scientific authority on this point can be adduced that no learned physician will think of denying it, John Mason Goode, Prof. St. John, M. D., Prof. Clark. Prof Smith, M. D., of New York College of Physicians and Surgeons, says, "Medicines, which enter the circulation, poison the blood, in the same manner as do the poisons that produce disease." John Mason Goode says, "The effect of medicine has destroyed more lives than war, pestilence and famine combined." These are a few of the testimonials coming from the highest authority in the world. Every portion of any kind of poison taken into the system impairs the vitality that much, and renders the system to that extent exposed to the assaults of disease. The consequence is, the more medicine the more disease. Medicines have been used to such a reckless extent that we can scarcely ever find a perfectly sound and healthy person, just what God made everyone of us to be; and we would be

but for the multiform aberrations of the human race. Good and very good mean something when the Almighty speaks them. Against medical men who are plying their profession, we have no word; many of the most distinguished of them have gone into this science, and have written most excellent works on it, as Dr. Wm. H. Holcombe, of New Orleans, and J. H. Dewey, M. D., of Buffalo, N. Y. We give the above to let the masses know what are the true facts bearing on these points.

The learned and scientific medical man knows more in relation to much of the teachings of this healing science, we are endeavoring to set forth, as clearly and as plainly as possible, than any of the members of the other learned professions. He very well knows what power the mind exerts over the body in both health and sickness; how sickness is superinduced by fear and continual thinking about it. He also knows how hard it is for his patients to recover under this state of mind; and how easy when his patient is fearless and hopeful. He also knows that much of the so called sickness is entirely imaginary and he deals with it in that light. He knows how efficacious and helpful towards recovery, is the minds diversion from the bodily conditions. And to push the thought still farther, he must know that all pain and disease when traced to its real source, in its first inception, originated in the human mind, for pain and suffering can exist only in consciousness, and

consciousness is solely a mental condition, and so we find that all disease is mental and cannot be otherwise, however much it may seem to be a bodily condition. The learned physician knows very well that if there could be found a force, that could be available to reach the vital processes of nature, in the patient sufficient to rouse to energetic activity this *vis medicatrix naturæ*, that all material remedies would be unnecessary and the patient left free from all the injurious and deleterious consequences of poisonous portions. All these points we lay before the masses of mankind, to think out for themselves. We would only say this further, in view of the above facts, that it is enormous and alarming what quantities of the contents of the drug stores are poured down the patient's throat in some cases of protracted illness.

This science we advocate so earnestly is altogether a spiritual work. It is the only sure means of reformation from all of the dissipations and vices that man is addicted to; he is free in a measure from their power, as he is spiritually developed; he then has little inclination for them; and when he has reached a very high state of spiritual unfoldment the inclination for the pleasures of the sense life is lost altogether. When spiritually minded and fixed in that mode and state of thought man moves in a higher sphere than those around him; he has higher aspirations, than earthy

conditions can give; he has insight into understanding that the world regards as nothing, and "The peace that passeth understanding" so far transcends the pleasures of the earthly life, that really there can be no comparison. In this high state of spiritual development man sheds around him an influence which takes hold upon others, for their real benefit; his presence has healing power in it. He disseminates an aura that has a strengthening and healing influence upon others; it is the outflowing of a mind that is essentially spiritual. all that man in any manner could want, or wish for, comes through Jesus Christ,—“From the Father of lights with whom there is no variableness, neither shadow of turning.” This Christ principle is the medium divinity between God and humanity; God moves downward and humanity upward; and so God and man meet together in Christ; and “Through Him God freely gives us all things.” This ought to include exemption from sin, sickness and death, and we unhesitatingly affirm that it does. But this freedom is not thrust upon man contrary to his will. He may live above sin, because he seeks to do so. He may likewise live above sickness, if he will earnestly seek to do so, and will use the necessary means to that end; for it is expressly written, “If any man be in Christ, he is a new creature.” He is entirely out of, and above the old order and state of things. We are gradually approaching the close of our series of lectures;

all that we have endeavored to teach, is for the good of every being of the race, and "Whosoever will may take the water of life freely."

That there is a state of blessedness to which we are moving on, and for which all that is within so ardently yearns, we have full and complete assurance in the written testimony of inspiration. It is not a new state in the abstract, but exists now, and has existed always; but will, to those newly entering upon it, be "The new heaven and new earth wherein dwelleth righteousness." It is the kingdom of heaven for which God's children have been praying so long, for it to come, in the breathings of the Lord's prayer. This is the kingdom prepared from the foundation of the world. Every state not of this will prove itself to be false and unreal. The sufferings and all things not good will pass out of mind, and be remembered no more, as only the truth will occupy and fill entirely the whole being of the freed, exalted and glorified humanity. There will be no unpleasant reminiscences to mar the bliss of that transcendent state of beatitude. The world's long night and deluge of darkness will be passed, and the "Lord God" and "The Lamb will be the light," of that bright day, that shall never know night. The unlooked for spiritual manifestation of this latter part of the nineteenth century, but too clearly portend, along with the clear indications of the fulfillment of certain momentous prophe-

cies, the coming of some mighty display of a heavenly manifestation, to those who are watching and waiting for "The coming of their Lord." This very spiritual teaching, that we are trying to inculcate in the minds of the willing and receptive ones, is just that, which is to do this great work of preparation for these mighty events and epochs that are already too clearly casting their shadows before.

The eternal reign of peace and harmony, about which prophets, poets and angels have sung, is yet among the hidden things of the undiscovered hereafter; but a few, with prophetic vision, have glimpsed the on-coming tide of incomparable blessedness, that earth's redeemed humanity shall enter upon, as their inheritance, which is described as "Incorruptible and undefiled, that fadeth not away." Earth will no longer be the disordered, dissevered and dismantled particle of creation, that it now seems to be; but purified and spiritualized, it will be a province and dimension of the universal empire of heaven. Crime and suffering will cease, the penal code will become obsolete; hospitals and almshouses, prisons and prisoners will be among the things of a former and forgotten age. Poverty and want, sickness and tears will be no more. Sin, the source and cause of all human ills, together with its curse, will be left far in the wake forever; and death, the last surviving enemy, shall be destroyed; for "He that hath the power of death, that is

the devil," shall be dissipated and annihilated. The trade of war will be no longer pursued, for the nations "Shall beat their swords into plow shares and their spears into pruning hooks, and learn war no more." Humanity upon this high domain, with all the marring, obstructing and impeding obstacles and influences removed, will move on in its grand march of progression, with such accelerated rapidity, as that the speed of light, or the lightning's flash will be but tardy moments in comparison. But we will pause, for the following up so sublime a thought would but bewilder the imagination, which would be lost in the untrodden heights, where it could find no perch upon which to rest its weary wings; "For it doth not yet appear what we shall be." In closing this desultory lecture we would make one more earnest appeal to the world, to the human race, to all mankind to enter into this truly spiritual work, as it is in reality the incipient movement towards the grand order of realities which make up the fullness of the golden gospel promises for which the purified of earth long and watch and wait. Whatever is laid up in store for us, in the unfathomable depths of the unexplored future we can reach a point here and now at which we can reap a foretaste of the things God has laid up for them that love him, for God reveals them to us by his spirit. The celestial zone in the depths of our being once reached we realize the grand unity of the race of man,

for there all are equal and all are one; we will then "All come into the unity of the faith and the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." Eph. iv., 13. The promises bearing on this conception are rich and abundant, and lures us on to stronger efforts and nobler aspirations, as we have all assurance that "our labor is not in vain in the Lord;" but one more will suffice here in our closing words, which is as follows: "That in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him."

THE END.



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